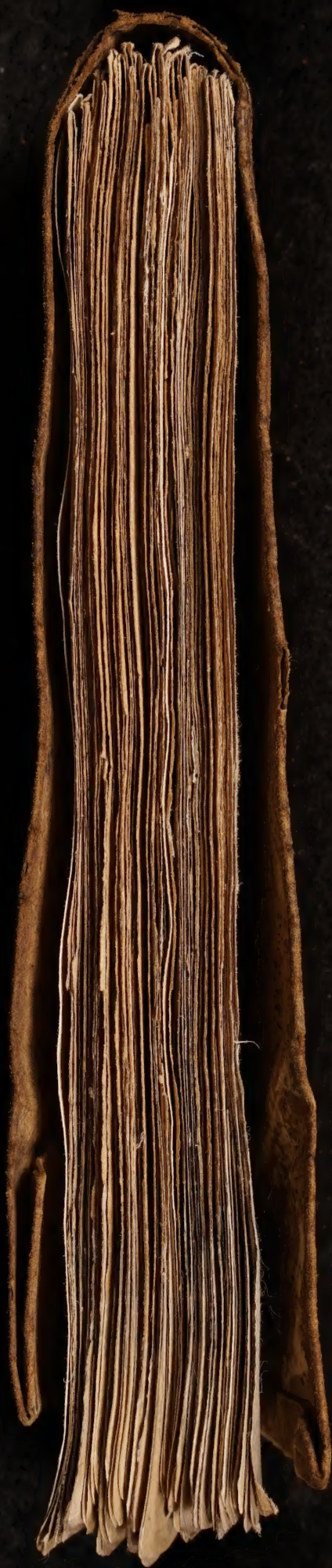












James 11th King of Scotland
James 1st King of England
James 1st King of Scotland

Edward and son
Robert Woodward, as also all his said messuages
the charge of service of rent, and of a fine
said messuages or tenement same waste &
the fee in fees forego, and offer upon all
the or well goods to his said Robert Woodward
messuages of his said Robert, and offer upon all
his said Robert's foregoers make or grant
of his said Robert's false sealed of his said
lawful estate in the lawes, in fee simple
tenement same waste & garden with its appurtenances
and also that they the said William, John and
their heirs, and to the heirs of each of them
shall remain & forever defend and
shall be able to give the same & all
interuption of any person or persons and
persons, and their heirs, lawfull earnings or
profits of their lands not coming after the
said Robert, shall & will make doo make
assurances & assurances to fulfill them at the
law & required for the further assurance
of the same or to the heirs of the same
In witness

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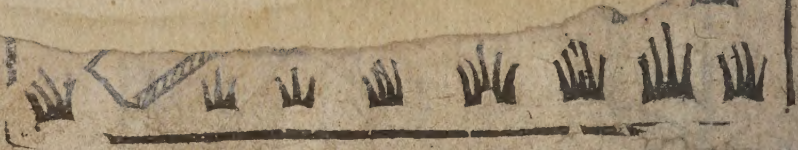
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Likewise at Constantinople is the Crosse of our Lord, and his Coate without seame, the Spunge, and the Reed, with the which the Iewes gaue our Lord gall to drinke on the Crosse: and there is one of the Nalles that our Lord was nailed with to the Crosse. Some men thinke that halfe the crosse of Christ is in Cipres in an Abbey of Monkes, that men call the hill of the holy Crosse: but it is not so, for the Crosse that is at Cipres is the crosse on the which Dismas the good theefe was hanged: but all men know not that, yet for the getting of the offering, they say that it is the Crosse of our Lord. For yee shall vnderstand that the Crosse of our Lord Iesus Christ was made of foure manner of trees, as is apparant by the Verse followinge:



For the peece that went right vp from the earth vnto the head, was of Cipres, and the peece that went ouerthwart, to which his hands were nailed, was of Palme, the Roche that stood with in the earth, in which they made a moyleys, was of Cedar, and the table aboue his head, on which the title was written, was of Oliue. The Ieiues made this Crosse of these four woods, for they thought that our Lord should haue hangged as long as the Crosse would last, therefore made they the foot of Cedar, for Cedar will not rot in the earth, nor in water: they thought that the body of Christ would haue stonched, therefore they made the peece that went from the earth vpward, of Cipres, so that the smell of his body should grieue no man that come by, and that ouerthwart was made of Palme, in signification of victory, and the table wherein the title was, was made of Oliue, for it betokeneth peace, as the story of Noe witnesseth, when the Dove brought the branch of Oliue, it betokened peace made betwene God and man.

And ye shall vnderstand that the men that dwell beyond the sea, say, that the peece of the Crosse that was of Cipres, was of the tree that Adam eat the Apple off, for so they finde written. They say also, that their Scripture saith, that when Adam was

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was sicke, willed his sonne Seth, that he should goe to Para-
dise, and pray the Angell that kept Paradise, that he would
send him oyle of the tree of mercy, for to annoint him, that he
might haue health, and Seth went, but the Angell would not
let him come in at the gate, but said vnto him, that he might
not haue of the oyle of mercy, but he gaue him thre kernels of
the same tree that his father ate the apple off, and bad him as
soone as his father was dead, that he should put those kernels
vnder his tongue and bury him, and he did so, and of these thre
kernels sprang a tree, & the Angell said when the tree bare fruit
then should Adam be made whole. And when Seth came again
and found his father dead, he did with the kernels as the Angell
commanded him, of which came thre trees, whereof a Crosse
was made that bare good fruit, that is, our Saviour Iesus
Christ, through whom Adam and all that came of him shall
be deliuered from everlasting death, if it be not their owne
default. This holy Crosse had the Iewes hid vnder the earth
in the rocke of the mount Caluery, and it lay there two hun-
dred yeares and more as they say vnto the time that S. Elene
found it, which S. Elene was the daughter of Coel king of
England, and then was called Britaine, and after married
to Constantius, first Consul, and after Emperour of Rome,
who had by her issue, Constantine the great, borne in England,
and afterward Emperour of Rome, which Constantine tur-
ned the name of Bizantium into Constantinople: he reedified
that citie, and made it the Monarrell seate of all Europe and
Asia minor. Also the Crosse was in length eight cubits, and the
pace that went ouerthwart was thre cubits and a halfe.

A part of the Crowne wherewith our Lord was crowned,
and one of the nailes, and the Speares head, and many other
Reliques, are in France at Paris, in the Kings Chappell, and
the Crowne lyeth in a vessell of Christall richly decked: for the
French king bought those reliques sometime of the Iewes,
to whom the Emperour had laide them to pledge for a great
summe of gold. And though men say that this Crowne was of
Thornes, yet shall vnderstand that it was of Tonkes of the
Sea, which be white, and prick as sharpe as Thornes, for I

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haue sene and beheld many times that at Paris, and that at Constantinople, and they were both made of Jonkes of the Sea. And you shall vnderstand that our Lord in that night that he was taken, he was led into a Garden and there he was examined sharply, and there the Jewes crowned him with a Crowne of Abbespine branches that grew in the same Garden, and set it on his head so fast, that the blood ranne downe many places of his visage, necke and shoulders, and thereby the Abbespine hath many vertues, for he that beareth a branch of it about him, no thunder, nor no manner of tempest may hurt him, nor in the house that it is in, may no euill spirit come nor in no place where it is. And in that same Garden S. Peter denyed our Lord thrice. And afterwards was our Lord led before the Pharisees and ministers of the Law, in another garden of Annas, and ther he was examined, scourged, and crowned off with sharpe thornes, that men call Harbarens, that grew in the same garden, and that hath many vertues. And afterward he was led to a garden of Caiaphas, and there hee was crowned againe with Eglantine, and after that he was led to a chamber of Pilate, and there he was crowned, and the Jewes set him in a chaire, and clad him in a mantle of purple, and then made they a crowne of Jonkes of the sea, and there they

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they knéled to him, and mocked him, saying: Ave Rex Iudeorum, that is, Hail King of the Jewes. And of the crowne, halfe is at Paris, and the other halfe at Constantinople, the which our Saviour Christ had on his head, when hee was nayled on the crosse. And the Speares that the Emperour of Almaine hath, but the head which was put in his side is at Paris, they say, in the holy Chappell: Likewise the Emperour of Constantinople saith, that he hath the Speares head, and I haue seene his, but it is greater then that at Paris. Also at Constantinople lyeth S. Anne, our Ladies Mother, whom S. Elene caused to be brought from Ierusalem, and also the body of S. Iohn Chrysostome, that was Bishop of Constantinople. There lyeth also S. Luke the Euangelist, for his bones were brought from Bethany where he was buryed, and many other reliques are there: and therets a bell of stone, as it were marble, which men call Hydrius, that evermore drop-peth water, and filleth it selfe every yere once. We shall further know that Constantinople is a faire cite and well walled, and it is thre cornered, and there is an arme of the Sea that men call Hellespont, and some the bounch, of Constantinople, and some the breach of S. George: and this water encloseth two parts of the cite: and bpward to the sea vpon that water was boilt the great cite of Troy, in a faire plaine, but that cite was destroyed by the Greeces.

Of the Ilands of Greece. Chap. ij.

ABout Greece are diuers Iles that men call Calabze, Calcas, Settico, Thoyforta, Minona, Farlon, Dolo, Carpat, and Lemne. And in this Ile is mount Athos that passeth the clouds, and there are diuers speches, and many Countreies that are obedient to the Emperour of Constantinople, that is Thracoply, Pincy, Parde, Comage, and many other, Thrac, and Macedonny, of which Alexander was king. In this countrey was Aristotle borne, in a cite that men call Strageris, a little from the cite of Tragis, and at Strageris is Aristotle buried,

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buried, and there is an Altar on his tombe, where they make a great feast every yere, as it were a Saint. And vpon this Altar the Lords hold there great counsailes and assemblies, for they thinke that throught the inspiration of God and him, they haue the better counsaile. In this country are very high hills: there is the hill Olympus, that parteth Macedony and Thracia, whose height reacheth to the clouds. There is also the hill Athos, which is so high, that the shadow of it reacheth to Olympus, and it is neare threescore and seauentene miles betwene. And aboue that hill is the ayre so cleare that no winde can be felt, neither may any beast lue there, the ayre is so dry. Some of the country say, that Philosophers were wont to goe vnto the top of those hills, (holding to their noses a sponge wet with water, because of the drynesse of the aire) and in the dust of the hill to write letters with their fingers, which when they came againe the next yere they found without any default, euen as they had writtten them the yere before, whereby it appeareth that those hills passe the clouds to the pure ayre.



At Constantinople is the Emperours pallace, which is faire and richly built, and therein is a place for iusting, made about with stages, that every man may well see without hindring of one another. Under these stages are vaulted stables for the

Em

of Sir Iohn Mandeuile, Knight.

Emperours houses, and all the pillars are of marble. Within the Church of S. Sophie, an Emperour would have laid the body of his father when he was dead, and as they made the grave, they found a body in the earth and upon the body lay a great plate of fine gold, and thereupon was written in Courtly, Greeke & Latine letters, these words, Iesus Christus nascetur de virgine Maria, & ego credo in eum; that is, Iesus Christ shall be borne of the virgin Mary, and I beleue in him. And the date was, that it lay in the earth two hundred yeares before our Lord Iesus Christ was borne, and yet is that plate in the treasury of the Church, and it is thought that Hermogenes the wise man wrote it.

And although the men of that Country be Christians, yet neuertheless they vary from our faith: for they say that the holy Ghost proceedeth not from the Sonne, but from the Father onely: neither are they obedient to the Church of Rome, nor to the Pope, but they say that their Patriarches have as much power there, as the Pope hath at Rome. And therefore Pope Iohn the xij. sent letters to them, how that Christians should be all one, and that they should be obedient to the Pope: and among many answers, they sent him this for one, Potentiam tuam summam circa subiectos tuos firmiter credimus. Superbiam tuam sustinere non possumus. Avaritiam tuam satiare non intendimus. Dominus tecum sit, quia Dominus nobiscum est, Vale; that is, We beleue wel that thy power is great over thy Subiects. We may not suffer thy pride. We are not purposed to fulfill thy covetousnesse. Our Lord be with thee, for our Lord is with us. Farewell. Other answers might be not haue of them. And also they make their Sacrament of the Altar of tharfe bread, because our Lord made it of tharfe bread, when he made his Maundy, and on Shertburd day make they their bread, in remembrance of the Maundy, and they drie it in the Sonne, and keepe it all the yere, & give it to sicke men. And they make but one baptism when they Christian children, and they anoint sicke men: also they say there is no purgatory, and that soules shall haue neither joy nor paine untill the day of come.

And

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And they say that fornication is no deadly sinne, but a kind, ly thing, and that men and women should lued but once, and who so weddeth moze then once, their childzen are bastards, and gotten in sinne, and their Priests also are wedded: and they say that blasy or simony is no deadly sinne, and they sell benefices of the Church, and so doe men of other places, but it is great pittie, for now simony raigneth in the holy Church, God amend it when his will is. And they say that Lay-men should not sing Masse, but on the Saturday and on the Sunday: and they fast not the Saturday no time in the yeare, but lesse it be Christmas or Easter euen. And they suffer no man that is on this side the Brake sea, to sing at their Alters, and if it fall out that one doe, then they wash their Alter, without sacring, with holy water, and they say that there should be but one Masse said at one Alter in a day. And they say that our Lord did neuer eate meate, but he made a shew of eating. And also they say that we sin deadly in shaving of our beards, for the beard is a token of a man, and a gift of our Lord: and they say that we sinne in eating of beasts that were forbidden in the old Law, as Swine, Hares and other beasts.

And this they say, that we sinne in eating of flesh on the day before Ashwednesday, and in eating of flesh on the Wednesday, and when we eate chese or egges on the Friday: and they curse all those that eate no flesh on the Saturday.

Also the Emperour of Constantinople maketh the Patriarkes, Archbishops and Bishops, and he giveth all the dignities of Churches, and deprieth them that are unworthy. Although it be so, that these touch not any way, nevertheless they shall serue to shew a part of the customes, manners, and diuersitie of Countreies: and because this is the first country discorabant from the faith, and opposeth the faith on this side the sea, therefore haue I set it here, that ye may see the diuersitie betwene our faith and theirs: for many men haue great liking to heare report of strange things.

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To come againe to Constantinople, for to goe towards
the Holy Land. Chap. iij.

Now come we againe so to know the way from
Constantinople. He that will goe through Tur-
key, he goeth through the citie of Pike, and passeth
through the gate of Cheustot, which is very high,
and it is a mile and a halfe from Pike: and who
so will, may goe by the brach of S. George, and by the Blacke
sea, where S. Nicholas lyeth.



First, men come to the Ile of Sillo, and in that Ile groweth
Masticke, upon as small trees as Plum-trees or Cherri-trees.
Thence men goe through the Ile of Pathmos, where Saint
Iohn the Euangelist wrote the Apocalips. You shall also un-
derstand that when our Lord Jesus Christ dyed, S. Iohn the
Euangelist was of the age of xxxij. yeres, and hee liued after
the Passion of Christ liij. and then dyed. From Path-
mos men goe to Ephesim, which is a faire Citie and nere to
the Sea, and there dyed S. Iohn, and hee was buried be-
side the Altar in a Tombe, and there is a fayre Church: for
Christians were wont to hold that place. But in the Tombe
of

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of S. Iohn is nothing but Panna, for his body was translated into Paradise, and the Turkes hold now that citie, and the Church, and all Asia the lesse, and therefore is Asia the lesse called Turkey: and you shall understand that S. Iohn did make his graue there in his life, and layd himselfe there being alive, and therefore some say he dyed not, but that he resteth there vntill the day of Iudgment, and therefore truly there is a great meruaile, for men may see there appertly the earth of the tombe many times stirre and moue, as if there were a quicke thing vnder. And from Ephesus men goe through many Isles neare the sea, vnto the Citie of Patern, where S. Nicholas was borne, and so to Parca, where he by the grace of God was chosen Bishop, and there is made right good wine and strong, that men call wine of Parca. From thence men goe to the Ile of Cræte, which the Emperour gave sometime to Ionais. And then men passe through the Isles of Cophas Lango, of the which Isles Ipocras was Lord, and some say that in the Ile of Lango is Ipocras his daughter, in manner of a Dragon, who is an hundred fote long, as men say, for I haue not seene her, and they of the Isles call her the Lady of the Countrie, and she lyeth in an old Castle, and she weth her selfe thrice in the yere, and she doth no man harme, and she is thus changed from a Damzell to a Dragon, through a Goddesse that men call Diana, and some say that she shall dwell so vnto the time that a knight come that is so hardy as to goe to her and kisse her mouth, and then she shall turne againe to her owne kinde and be a woman, and after that she shall not liue long. And it is not long since a knight of the Rhodes, that was hardy and valiant, said that he would kisse her, and when the Dragon began to lift vp her head against him, and he saw she was so hideous, he fled away, and the Dragon in her anger bare the knight to a Roke, and from thence cast him into the sea.

of Sir John Mandeuile, Knight.

Yet of the Dragon.

Chap. iij.



Here was a young man that with not of the Dragon
that went out of a ship, and passed through the Ile
till he came to the Castle, and entered into a cave, and
went so long till he found a chamber, and then he
saw a Damzell combing her head, and looking in a glasse, and
there had much treasure about her, and he thought her to be a
common woman that dwelled there to lodge men, and as he
stood by the Damzell, the Damzell saw the shadow of him in
the glasse, and she turned toward him and asked him what he
would: and he said he would be her paramour or lemmman,
and she asked him if he were a Knight: and he said nay. And
she said, then he might not be her lemmman, but she bad him
goe againe to his fellows, and be made a Knight, and come
againe on the morrow, and she would come out of the cave,
and then he should kisse her mouth: and she bad him have no
dread, for she would doe him no harme, although she seemed
hideous to him: she said it was done by enchantment, for she
said, she was not such as he saw her then. Whereupon she said
that if he kissed her, he should have all the treasure, & be her Lord
and Lord of all those Iles. Then departed he from her and

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Went to his fellowes to the ship, and they made him knight, and came againe on the morrow to kisse the damsel, but when he saw her come out of the caue in forme of a Dragon, he had so great dread that he fled to the ship, and shee followed him, and when she saw that he returned not againe, shee began to cry, as one that had much sorrow, and returned againe, and sone after the knight dyed: and since might no knight see her but he dyed presently. But when a knight cometh that is so hardy as to kisse her, he shall not dye, but shall turne that damsell into her right shape, and shall be Lord of the Countrey also, as I say.

From thence men goe to the Ile of Rhodes, which Ile the Hospitallers held and governed, and that they toke before, sime from the Emperour, and it was wont to be called Colles, and yet the Turkes call it Colles: and S. Paul in his Epistle writeth to them of the Ile Colossenses. This Ile is nere one hundred and fourescore miles from Constantinople. And from the Ile of Rhodes men goe into Cipres, where are many vines, that first are red, and after a yere they were all white, and these vines that are most white, are most pleasant, and as men passe that way, is a place, where was wont to be a great citie that was called Salathay, for all that country was lost through the follie of a young man, who had a fayre Damself whom he loved well, and she dyed sodainely, and was buried in a tombe of Marble, & for the greet loue he had to her, he went in a night to her Tombe, and opened it, and went and lay by her, and a while afterward returned home againe, and when it came to the end of nine moneths, a boyce came to him and said in this manner: as in the next Chapter followeth.

Of a young man and his Lemman. Chap. v.



Go vnto the tombe of the same woman that thou hast lye by, open it, and behold well that which thou hast begotten on her, and if thou let it goe, thou shalt haue much harme: and he went and opened

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opened the Tombe, and there flew out a monster right hideous for to see: the which monster flew about the Citie and country, and sone after the Citie and country sank downe. From Rhodes to Cipres is five hundred miles and more, but men may goe to Cipres and not come to Rhodes. Cipres is a good Ile and a great, and there are many good cities. There is an Archbisshop at Nycholy, and foure other Bishops in the land. And at Famagost, is one of the best harbours on the Sea that is in the world, and there dwell both Christians and Sarazins, and men of all nations.

In Cipres is the hill of the holy Crosse, and there is the Crosse of the good thiefe Dismas, as I said before, and some thinke that there is halfe of the crosse of our Lord, but it is not so, and they doe wrong that make men beleeue so. In Cipres lyeth S. Simeon, for whom the men of the country make great solemnitie. and in the castle of Amours lyeth the body of S. Hillarion, and they carefully keepe it: and neare Famagost was S. Bernard borne.

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Of the manner of hunting in Cipres. Chap. vj.



In Cipres men hunt with دامپونس, that belike
to Leopards, and they hunt wilde beasts right
well, and they are somewhat bigger then Lyons,
and they take wilde beasts more quickly then
Hounds. In Cipres the custome is, that Lords
and other men eat vpon the earth, for they make ditches with,
in the earth, all about the hall, deepe to the knee, and they pauer
them, and when they will eat they goe therein, and sit there.
This they doe to be more fresh: for that land is hotter then it
is here. But at great feasts and for strangers, they set formes
and boards, as they doe in this Country, yet they had leauer
sit on the earth. From Cipres men may goe by land or by sea
to Hierusalem, and in aday and a night he that hath a good
winde may come to the haven of Tyre, that now is called Sur,
for it is at the entry of Hurry. There was sometime a faire
cittie of Christians, but the Sarakins haue destroyed the most
part thereof, and they keepe the haven very carefully, for drede
that they haue of Christians. Men might go right to that haven

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and not come to Cipres, but they are glad to goe to Cipres to rest them on the land, or else to buy things needfull for their voyage. Upon the sea side are many Rubies found, and there is the well that holy writ speaketh of, Fons hortorum, & puteus aquarum viuentium, that is, The well of gardens, and ditch of waters liuing. In this Citie of Tyre the woman saide to our Lord, Beatus venter qui te portauit, & vbera quæ succissi: that is, Blessed be the body that bare thee, and the paps which gaue thee sucke. And there our Lord forgave the woman of Canaan her sinnes, and there also in that place was the stone on which our Lord sate and preached, and on the same stone was founded the Church of S. Sauour. Upon that sea is the Citie of Saphen, Sarep, or Sodome, and there was the dwelling of Ionas the Prophet, and thereby Elias the Prophet raised the widowes sonne. Five miles from Saphen is the Citie of Sydon, of which Citie Dido (that was Aeneas wife after the destruction of Troy) was quene: she founded the Citie of Carthage in Affricke, which now is called Didonfart. And in the Citie of Tyre reigned Achilles the father of Dido: and a mile from Sydon is Beroth, and from Beroth to Sardena is three dayes iourney, and from Sardena is five miles to Damasse.

Of the haven called Iasse.

Chap. viij.



Who so will goe longer on the sea, and come nearer to Hierusalem, he must goe from Cipres by sea to the port called Iasse, for that is the next haven to Hierusalem: for from that haven is but one dayes iourney and a halfe to Hierusalem, and that haven is called Iasse, and the towne Affo, after one of Noes sonnes, that was called Iapheth, who founded it: but now it is called Iops. And ye shall vnderstand that it is the ouldest towne of the worlde, for it was made before Noes floud, and there be the bones of a Giants ske, that be forty fote long.

Of the haven of Tyre.

Chap. viij.

And who arriveth at the first haven of Tyre, or of Surrey before said, may goe by land if he will to Hierusalem, and then he goeth to the Citie of Acon in one day, that was called Tholo-

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Tholomada, and was before time inhabited by Christians. It stands in the sea, and is from Venice by sea two thousand and foure score miles of Lumberdy, and from Calabze, or Sicill, is to Acon one thousand thre hundred miles of Lumberdy.

Of the hill Carme. Chap. ix.

As the Ile of Grece is right in the mid-way: and beside the Citie of Acon toward the sea some eight hundred furlongs on the right hand towards the South, is the hill Carme, where Elias the Prophet dwelt, and there was the order of Carmes first founded. This hill is neither great nor high, and at the foote thereof hath formerly been a Christian city called Cataphas, for Cataphas founded it, but it is now wholly wasted. At the west end of the hill is a towne that men call Saffre, and it is built vpon another hill. There S. Iames, and S. Iohn were borne, in memory of whom is a faire Church built. And from Tholomada now called Acon, to a great hill that men call Ekelt de Tyrees, is an hundred furlongs, and beside that Citie of Acon runneth a



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littler tuer that men call Belton, and there neare is the fosse of Minon, all round, that is an hundred cubits or thastment's broad, and it is all full of grauell cleare shining, wherof men make cleare white Glasse. and men come from farre countries by ship, and by land with carts, to take of the grauell: and if there be neuer so much taken thereof one day, on the morrow it is as full againe as ever it was, which is a great meruaile, and there is alway a winde in the fosse that stirres by the grauell. And if a man put therein any mestall, as soone as it is therein it waxeth glasse: the glasse that is made of this grauell if it be put into the grauell, turneth againe into grauell as it was before. Some say it is a gulse of the sea of grauell.

How Sampson slew the King and his enemies. Chap. x.



Also from Acon before said, men goe three dayes
iourney to the Citie of Philistien, that now is cal-
led Gaza, which is a rich citie, right faire and full
of folke, and it is a litle from the Sea, and from
that

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that cite brought the Strong Sampson the gates of the cite to an high hill, and was taken in the said cite, and there he slew the king in his seat, and many thousands more with him, for he made an house to fall on them. From thence men goe to the cite of Cesarien, and so by the castle of Pillerins, then to Ahalon, and to Japhat, & so to the holy cite of Hierusalem.

The way by Babylon where the Souldan dwelleth.
Chap. xj.



And whoso will goe through the land of Babylon, where the Souldan dwelleth, he may not more securely through these Countries, but must goe by to mount Synay before he come to Hierusalem, and then retorne againe by Hierusalem: & he shall goe from Gaza to the Castle Dayre. And after a man cometh out of Surry, and goeth one, the way is very sandy, and the wilderness lasteth eight dayes journey, wherefore men must provide them of necessary viuals: & that wilderness is called Archelleke: When a man cometh out of this Desart, he cometh into Egypt, and they call Egypt Canopat, and in an other language men call it Perfine: and the first good towne that men come to, is called Belety, which is at the end of the Kingdome of Alape,

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Alape, and from thence men come to Babilon, and to Raye:
and in Babilon is a faire Church of our Lady, where she
dwelt seuen yeares, when she was out of the land of the
Jewes, for dread of king Herod. And there lyeth the body of
S. Barbara virgin, and there dwelt Ioseph when he was soule
of his brethren: there also Nabuchodonosor put the children in-
to the fire, because they worshipped the true God: these Chil-
dren were called Ananias, Azarias, and Misael (as the Psalme
of Benedicite saith) but Nabuchodonosor called them thus,
Sadrac, Misac, and Abednego, that is, God glorious and vi-
torious, God ouer all kingdomes, and that was for miracle,
that he made Gods sonne, as he said, goe with those Children
through the fire. There dwelleth the Souldan, for there is a
faire Citie and a strong castle which standeth vpon a Rocke:
In that castle are alwayes dwelling to keepe the castle, and to
serue the Souldan, aboue eight thousand persons, that take
all their prouision at the Souldans court. This I well knowe,
for I dwelt with him a great while a souldier in the warres
against the Medians, and he would haue marryed me vnto a
great Princesse, if I would haue forsaken my faith.

Here followeth of the Souldan, and of his kingdomes
that hee hath conquered, which he holdeth still by
force. Chap. xij.



And ye shall vnderstand that the Souldan is
Lord of seauen hundred and thretye kingdomes
conquered and gotten to his strength: and
these be they, the kingdome of Canopat, the
kingdome of Egypt, the kingdome of Hieru-
salem, whereof David & Salomon were kings:
the kingdome of Surry, whose chiefe Citie is Damasc: the
kingdome of Alape in the land of Dameth, and the kingdome
of Arabia, which was one of the thre kinges that made offering
to our Lord when he was borne. Many other Isles he holds in
his hand. He holdeth Calaphas, that is a great benefit vnto
him, being among them of Ropes Ile, and that vale is cold.

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And then men goe vp to the Mount of S. Katharin, and
that is much higher then the mount of Moyles.

And this S. Katherin hath no Image in any Church or
Castle, nor other dwelling place, but there is an hill of stones
gathered together about the place where she was buried.
There was wont to be a Chappell, which now is wholly cast
down, but a great part of the stones is there left.



And

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And vnder the foote of mount Synay is a Monastery of Monkes, and there is the Church of S. Katherin, wherein be many lampes burning, and they haue oyle Olive enough to eate and to burne, and that they haue by miracle: for there come certaine of all manner of birds every yere once, like pilgrimes, and each of them bringeth a branch of Olive, in token of offering, whereof they make much oyle.

For to returne from Sinai to Hierusalem, Chap. xiiij.



Now when a man hath visited the holy place of S. Katherin, and he will turne to Hierusalem, he shall first take leaue of the Monkes, and recommend him specially to their prayers. then those Monkes will freely giue to Pilgrimes victuals to passe through the wilderness to Surry, so much as shall last thirtene dayes iourney. And in that wilderness dwell many Arabians, that men call Bedlons and Ascopards: These are folke that are full of all manner of ill conditions, and they haue no houses but tents, which they make of beasts skins, as of Cammels and other beasts which they eate, and there vnder they lye: and they like to dwell in places where they



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may finde water, neare the red sea, for in that wilbernesse is great want of water: and it falleth out, that where a man findeth water one time, he findeth it not another time. and therefore make they no houses in those countries. These men that I speake of, till not the land, for they eate no bread, except it be those that dwell neere a good towne, and they roast their fish and flesh upon hot stones against the Sonne, & they are strong men and warlike, but they doe little but hunt wilde beasts for their sustenance, and they let not by their lines, therefore they dread not the Souldan nor any Prince of the world. And they had great war with the Souldan, at the same time that I was with the Souldan, they beare but a shield and a speare to defend them with, and they vse none other armour, but they wind their heads with a great linnen cloth.



When men are passed this wilbernesse, then to come againe to Hierusalem. Chap. xliij.

AD when men haue passed this wilbernesse, to come to Hierusalem, they passe by Barsabe, that was sometime a faire and a rich towne of Christians, and yet is there some of the Churches left: and in that

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that towne dwelt Abraham the Patriarke. This Tolene of
Barfabe was founded by Vrias, on whose wife David begat
Salomon the wise, that was King of Hierusalem, and of the
twelve Tribes of Israel, and hee reigned forty yeres: and
from thence men goe to the vale of Ebzon, that is from ther
nere twelve miles, and some call it the vale of Hambye, and
it is also called the vale of teares, forasmuch as Adam in that
vale bewailed an hundred yeres the death of his sounne Abel,
whom Caine slew. And this Ebzon was sometime the princi-
pall citie of the Philistines, and there dwelt Gaiets, and it
was free, so that all that had done euill in other places were
there saued. In Ebzon Ioshua and Caleb, and there company
came first to esple how they might winne the land of promise.
In Ebzon David reigned first eight yeres and a halfe, and
in Hierusalem hee reigned two and thirty yeres and a halfe,
and there be the graves of the Patriarkes, Adam, Abraham,
Iacob, and their wiues, Eue, Sara, Rabecca: and they lye in the
side of the hill. And beside this hill is a right faire Church
builded after the fashion and manner of a Castle, which the Sa-
raksins keepe right well, and they haue the place in great wor-
ship for the holy Patriarkes sake that lye there, neither doe
they suffer eyther Christians or Iewes to come therein, except
they haue specciall leane of the Souldan, for they hold Christi-
ans and Iewes but as hounds, therefore they come not to that
holy place. And they call the place *Sanctus*, or double caue,
or double grave, or *Sanctus*. The Saraksins
call it in their language *Caratherba*, that is, the place of the
Patriarkes: and the Iewes call it *Abbat*, and in that place
was Abrahams house, when hee sate in his dore, and saw
three persons and worshipped but one, as holy writ witness-
eth saying, *Tres vidit, et vnum adorauit*; that is, He saw
three, and worshipped but one.

Here

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Here followeth a little of *Adam* and *Eue*, and other things. Chap. xv.

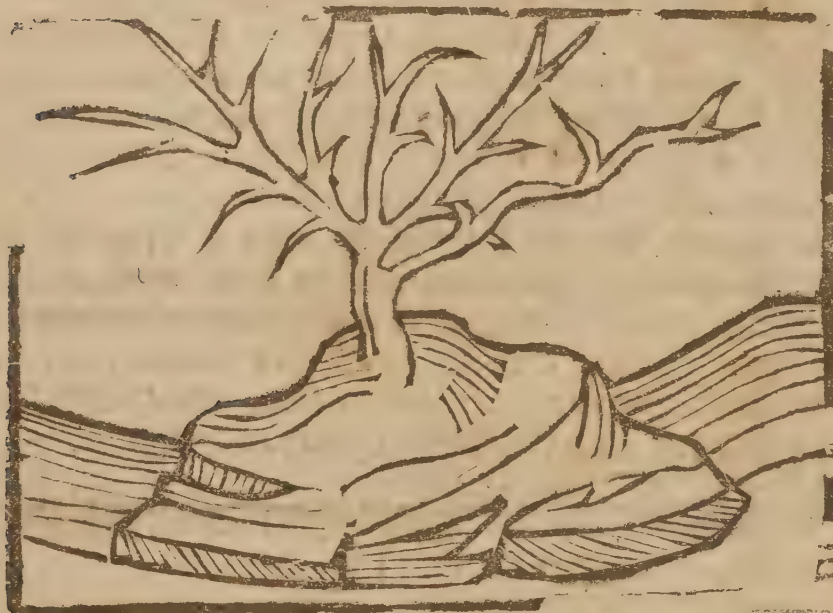


AD not farre from that place is a caine in a rocke, where Adam and Eue dwelt, when they were driven out of Paradise, and there got they their children. And in that same place was Adam made, as some men say, for men called that place aforesaid the field of Damasse, for it was in the worship of Damasse, and from thence he was translated out of Paradise, and put there againe. For the same day that he was put into Paradise, the same day he was driven out, as soone as he sinned. And there beginneth the Ile of Ebyon that lasteth neare to Hierusalem, where the angell bad Adam that he should dwell with his wife, and there they begat Seth, of which kindred Iesus Christ was borne. And in that vale is the field where men draw out of the earth a thing which in that country they call Camball, and they sale it in stead of Spice, and beare it to sell, and men cannot digge there so deepe nor so wide, but it is at the yeares end soill againe up to the sides, through the grace of God. And two miles from Ebyon is the grave of Lot, that was Abrahams brother.

of Sir Iohn Mandeuile, Knight.

Of the dry Tree.

Chap. xvj.



When a little from Chbron is the Mount of Mam-
bre, of the which Mount the vale took his name :
and there is an Oke tree, that the Saracens call
Dyppe, remaining since Abrahams time. This tree
is commonly called the dry tree, and they say it hath bene from
the beginning of the world, and was aforesome greene & bare
leaves, unto the time that our Lord dyed, as did all the Trees
of that kinde in the world, & yet are there many of those in the
world. And some Prophecies say, that a Lord or Prince of the
West side of the world shall win the land of Promise, that is,
the Holy Land, with the helpe of Christians, and he shall wor-
ship God vnder that Tree, and the tree shall wax greene and
beare fruit and leaves, through which miracle many Saracens
and Jewes shall be turned to the Christian Faith, and there-
fore they doe great worship thereto, and keepe it very chertly.
And yet though it be dry it hath a great vertue, for certainly
he that hath a little thereof, about him, it healeth the sicknesse
called the Falling-euill. It hath also many other vertues, and
therefore is holden very precious.

E

From

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From Ebron to Bethelcm. Chap. xvij.



From Ebron men goe to Bethelcm in halfe a day, for it is but five miles, and it is a very fayre way, and thzough pleasant woods. Bethelcm is but a little Citie, long and narrow, and was walled and enclosed with a great ditch: it hath bene formerly called Ephrata, as holy writt saith, Ecce audimus eum in Ephrata, &c. that is, Loe we heard of the same at Ephrata. And neare the end of the Citie towards the East, is a very fayre and goodly Church, which hath many towers and pinnacles very strongly built. Within that Church are foure and forty great marble pillers: and not farre from this Church is the field which flourished very strangely, as you shall heare.

Of a faire Mayden that should be put to death wrongfully. Chap. xvij.



The cause is, forasmuch as a faire Mayden, that was accused wrongfully, for that she had done fornication, for which cause she was doomed to dye, and to be burnt in that place, to which she was lead. And as the wood beganne to burne about her, she made her prayer to our Lord, as she was not guilty of that thing, that he would helpe her, that it might be knowne to all men. And hauing thus prayed, she entred the fire, & those branches that were burning became red Roses, and those that were not kindled became white Roses, and these were the first roses that any man ever saw: & so was the mayden saued through the grace of God, wherefore that field is called the field that God flourished, for that it was full of Roses. Neare the Quire of the Church aforesaid, at the right side as men come downeward twelue steps, is the place where our Lord was borne, which is now built with Marble, & trimmed with gold, azure, and other colours. A little thence, about thre paces is the crib of the Oxe and the Ass, and neare that is the place where the Star

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Star fell that lead the thre Kings, Iasper, Melchior and Balthasar: these thre Kings offered to our Lord Incense, Gold, and Mirbe, and they met together through the miracle of God, in a citie called Esake, which is thre and thity dayes iourney from Bethelam, yet were they at Bethelam the fourth day after they had sene the Starre. Under the Cloyster of this Church eightene degrés, at the right side is a great pit, where the bones of the Innocents lye, and by that place is the tombe of S. Hierom, who translated the Bible and the Psalter out of Ebzeu into Latine. And neare vnto that Church is the Church of S. Nicholas, where our Lady rested her, when she was deliuered of childe: and forasmuch as she had so much milke in her breasts that it payned her, she drew it out vpon the red stones of Marble, so that yet may the traces be sene white vpon the stones. We shall vnderstand also, that they that dwell in Bethelam are Christians, and there are faire Vines all about the Citie, and great plenty of wine: but their Booke that Mahomet gave them, which they call Alharon, and some call it Passap, & some call it Harme, forbiddeth them to drinke any wine: for in that booke Mahomet corseth all that drinke of that wine, and all that sell it. And some men say, that he once fell in his drunkenesse a good Hermit whom he much loued, and therefore he cursed the wine, and them that drunke wine, but his malice is turned to himselfe, as holy writ saith: Et in verticem ipsius iniquitas eius descendit; that is, His wickednesse shall descend on his owne head. The Saracins also eate neyther Cals nor Swines flesh, for they say it is brother to man, and was forbidden in the old Law. Likewise in the land of Palestine, and in Egypt they eate little Meale, or Beefe, except it be so old that it may no more trauaile or worke: not because it is forbidden, but they keepe them for tilling of their land.

In this Citie of Bethelam was King David borne, hee was King of the land of the Iewes, and reigned in Hierusalem, and had forty Wives, and thre hundred Concubines. And at Bethelam toward the South side, is a Church of S. Markerot, that was Abbot there, for whom they made much

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forrow when he dyed : and it is shewed there how he made lamentation when he dyed, and it is a pitious thing to behold. From Bethalem to Hierusalem is two miles, and in the way to Hierusalem, halfe a mile from Bethalem, is the Church where the Angell told the shepheards of the birth of Christ. In that way is the tombe of Rachel that was mother to Ioseph the Patriarke, who dyed as longe as Benjamin was bozne, and there she was buryed, and Iacob her husband set twelue great stones vpon her, betokening that she had bozne twelue Children. In this way to Hierusalem are many Christian Churches, by the which men goe.

Of the Citie Hierusalem. Chap. xix.



As to speake of Hierusalem, ye shall vnderstand that it standeth faire among hills, and there is neyther River nor Well, but water commeth by Conduit from Ebron. Also ye shall vnderstand, that at first it was called Iebus, and since it was called Salem, vnto the time of King David, who called it Hierusalem, and so it is called yet. And about Hierusalem is the Kingdome of Sarry, and thereby is the Land of Palestine and Ascalon : but Hierusalem is in the land of Iuda, and it is called Iuda, for Iudas Machabeus was King of that land : and it bordereth also on the kingdome of Araby on the South side, on the West side on the great sea, on the North side on the kingdome of Sarry, and the Sea of Cypres. About Hierusalem are these Cities : Ebron at eight miles, Iericho at five miles, Barsabe at eight miles, Ascalon at eightene miles, Iasse at twenty and five miles, Ramatha at foure miles.

This land of Hierusalem hath bene in the hands of diuers Nations, as Iewes, Cananites, Assyrians, Persians, Macedonians, Greeks, Romanes, Christians, Saracens, Barbarians, Turkes, and many others. For Christ will not suffer lewd sinners long to possesse it, but they Christians or others. And now hath that land bene holden by Infidels an hundred yeres and more, but God grant they may not hold it long.

Yet

of Sir John Mandevile, Knight.

Yet of this holy city of Hierusalem. Chap. xx.

No ye shall vnderstand that when men first come to Hierusalem, they goe first on Pilgrimage to the Church where the holy grane is, the which is out of the cite on the North side: but it is now closed in with the wall of the towne. And there is a faire Church, round, all flat above, and well covered with lead: and on the west side is a faire and strong tower for Bels: and in the midst



of the Church is a tabernacle made like a little house, in manner of halfe a Compasse, very richly trimmed with gold, azure, and other colours. On the right side is the Sepulchre of our Lord: and the Tabernacle is eight fote long, five fote wide and eleven fote high. And it is not long since the Sepulchre was all open, so that any man might then touch it: but because the folke that came thither, spoyled & brake the stones all in peeces,

therefore hath the Souldan made a wall about the Sepulchre, that no man may touch it. On the left side is a window, wherein are many lamps light, and there hangeth a lampe burning before the Sepulchre, which on Good-friday goeth out by it selfe, and lighteth againe by it selfe at the houre that our

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Lord rose from death to life. And wisshin that Church vpon
 the right side of the Mount Caluary, where our Lord was
 crucified, the crosse was set in a mozteys in the Rocke, that is
 white of colour, and mingled with a little red, and vpon that
 rocke dropped the blood of the wounds of our Lord, when he
 was nayled on the Crosse, and that is called Golgatha, and
 men goe by to that Golgatha vpon steps: and in that mozteys
 was Adams head found after Noahs flood, in token that the
 soule of Adam should be redeemed in the same place: and vpon
 that rocke Abraham offered sacrifice to our Lord, and there is
 an Altar, and befoze that Altar lyeth Godfrey of Boleyn,
 Bawdwin, and others, that were Christians, and kings of Ie-
 rusalem. Likewise where our Lord was crucified is written,
 Hic Deus, Rex noster, ante secula operatus est salutem in medio
 terræ, this is, This God our king, before worldes, hath
 wrought health in the midst of the earth. Vpon this rocke
 also where the Crosse was fixed, is written within the rocke,
 Quod vides est fundamenta totius mundi, & huius fidei; that
 is, That thou seest is the ground of all the world, and of this
 faith. We shall vnderstand also, that when our Lord dyed hee
 was two and thirtie yeeres old, and thre moneths, yet the Pro-
 phete of David saith that he should liue forty yeeres, when hee
 saith thus, Quadraginta annis proximus fui generationi huic,
 that is, Forty yeeres was I neighbour to this generation: and
 thus it should seeme that Prophecie is not true, but it is. For
 in old time men counted but ten moneths, to a yere, of which
 March was the first, and December the last: but Caius Cesar
 that was Emperour of Rome, added to these, two moneths
 more, January and February, & ordained the yere of twelue
 moneths, that is, thre hundred dayes without Leape yere,
 the proper course of the Sunne, and therefore after the accoun-
 ting of ten moneths to the yere, hee dyed in the fortieth yere,
 and after our yeares of twelue moneths it is thirtie two yeares
 and thre moneths.

Also within mount Caluary at the right side there is an
 Altar where the Pillar lyeth that our Lord was bound to
 when he was scourged, and thereby are thre other pillars, that
 alway

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allway drop water, & some say that those pillars wepe for our Lords death. And neare this Alter in a place forty steps dape was found the very Crosse, by the knowledge of S. Elene, brother a Roche, where the Jewes had hid it. And they found three Cresses, one of our Lord, and two of the thieves. These cresses S. Elene tryed upon a dead body, that rose as soon as the very Crosse of our Lord was laid upon him. And there-by in

the vale to the place where the four nails of our Lord were hid, for he had two in his hands, and two in his feet, and with one of these nails the Emperour of Constantinople did make a bridle for his horse to beare him in battaile, by the virtue whereof he overcame his enemies, and wonne all the Land of Asia, Turkey, Dimalle the more and the lesse, Syria, Hierusalem, Arabie, Persia, and Mesopotamia, the kingdome of Asape, Egypt the high and the low, with many other kingdomes, even almost all into Inde the lesse, that then were christened: and there were at that time many good men & holy Hermits, of whom the booke of the Fathers liues make mention, but now they are inhabited by Pagans and Saracens, yet when it please God, as these Lands were lost through the sin of Christians, so through the helpe of God, by Christians, shall they be wonne againe. In the midst of this Church is a Tombe, in the which Ioseph of Aramathia laid the body of

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of our Lord when he had taken him off the Crosse, and vpon the same place did he waite the fate of our Lord, and that place men say is the middell of the world.

Of the Church of the holy Sepulchre. Chap. xxj.

Vthin that Church by the Sepulchre, on the North side, is the place where our Lord was imprisoned, & there is a part of the chaine with the which he was bound, & there he appeared first to Mary Magdalene when he was risen from death, and she thought he had bene a gardiner. In the Church of the Sepulchre was wont to be Channons of S. Benet, and they had a Priory, and the Patriarke was there Soueraigne: and without the doores of the Church on the right side as men goe by eighteene steps, our Lord said to his Mother, Mulier, ecce filius tuus; that is, Woman, behold thy Sonne: Deinde dixit Discipulo, Ecce mater tua; that is, Then after ward he said to his Disciple, Behold thy Mother. And these words he said when he hanged vpon the crosse. And vpon the steps went our Lord when he bare the Crosse vpon his shoulder, and vnder these steps is a Chappell where the Priests sing. And neare there is the stone where our Lord rested him when he was weary with bearing of the Crosse. And yet shall vnderstand that before the Church of the Sepulchre is a most strong citie and the great plaine that is betwene the citie and the Church on the East side without the wals of the Citie, is the vale of Iosaphat that cometh even to the wals.

In this vale of Iosaphat, without the Citie is the Church of S. Stephen, where he was stoned to death, and thereby is a gate builded that may not be opened. Through this gate our Lord entred on Palme Sunday vpon an Asse, and the gate opened vnto him when he would goe to the Temple, and yet are the steps of the Asse scene in three places, the which stand in full hard stones. Before the Church of the Sepulchre, two hundred paces, is a great Hospitall of S. Iohn, in the which Hospitall are fifty foure pillers made of stone. And so
goe

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toward the East from the Hospitall, is a right faire church
that men call our Lady the great, and then is there another
church by that, that men call our Lady of the Latine: and
there it was that Mary Cleophe, and Mary Magdalene rent
their haire when our Lord was put to death.

Of the Temple of God.

Chap. xxij.

And from the church of the Sepulchre, toward the
East at seventene paces, is Templum Domini;
That is a faire house, and it is all round, and
right high, and covered with lead, and it is well
paved with white marble, but the Saracens will suffer no
Christians nor Jewes to come therein, for they say, that such
foul men should not come in that holy place, but I was
suffered to goe in. and into other places where I would, for
I had letters of the Souldan, with his great seale, and com-
monly other men haue but of his signet, and men beare his
letter with his seale before them, hanging on a Speare, and
men doe great worship thereto, and they kneele to it, and adore
it, as if it were a God: also those men to whom it is sent, be-
fore they take it, doe bowe thereto, and then they take it, and
say

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lay it vpon their heads, and afterward they kisse it and then they reade it, all bowing with great worship, and then they pesser them to doe all that the bringer will. And in this Templum Domini were wont to be Channons Regulars and they had an Abbot to whom they were obedient. In this Temple was Charlemaine when the Angell brought him the Preputis of our Lord when

he was circumcised, and after King Charles brought it to Acen into our Ladies Chappell.

Yet of the Temple of God. Chap. xxiiij.

And ye shall vnderstand that this is not the Temple that Salomon made, for that temple lasted but one thousand one hundred and two yeares. For Thus Vespasian his sonne, that was Emperour of Rome, laid siege against Hierusalem, for to discomfit the Jewes, because they had put Christ to death without leave of the Emperour. When he had taken the Citie, he burnt the Temple and cast it downe, and tooke all the Jewes, and put to death eleven hundred thousand, and the rest he imprisoned, and sold thirty for a penny: for he said that they bought Iesus Christ for thirty pence. And since Iulian Apostata gave leave to the Jewes

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Jewes to buldo the Temple of Hierusalem againe, but hee forsooke his Law. And when the Jewes had bullded againe the Temple, then came the earth-quake (as God would) and cast downe all that they had made. Since that, Adrian the Emperoar, who was of Troy, made Hierusalem againe, and the Temple in that same manner that Salomon made it, and commanded that no Jew should dwell there, but Christians: for although he himselte, was not a Christian, yet he loved the Christians more then other men, save men of his owne faith. This Emperour did also inclose and wall the Church of the holy Sepulchre within the Citie, that befoze was sarre without the Citie, and he would have changed the name of Hierusalem, and called it Helam, but that name lasted not long. And yee shall vnderstand that the Saracins doe worship in that Temple, and they say that place is holy, and when they goe in, they goe bare foot: and befoze I and my fellowes came therein, we put off our barnelle, and came bare footed into the Temple, and thought that we ought to doe as much or more then they that were Infidels. And this Temple is threescore and thre cubits in widenesse, & as much in length, and thirty two cubits in height, and covered with Lead, and it is within full of pillars of marble. And in the midst of the Temple is an Altar of twenty and foure Steps of height. This place the Jewes called Sanctus sanctorum; that is, holy of holiest, & in that place cometh none but their Priests that make their sacrifice, and the people sit all about in orders seats, as they are in dignitie: and there be foure entrings into the Temple, and the doores are of cypres, and within the East doore our Lord said, Here is Hierusalem. And on the North side within the doore is a fountaine, but it cometh out, of the which holy writ speaketh and saith, Vidi aquam egredientem de Templo; that is, I saw water coming out of the Temple. And vpon the other side is a rocke that men called sometime Mozwach (but after it was called Helet) and there is the Arke of God, with some reliques of the Jewes. This Arke did Titus carry with him to Rome, when he had discomfited the Jewes.

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In that same Arke were the ten commandements, and Aarons Rod, and Moyses Rod, with which he parted the red sea, when the people of Israel passed through on dry soote: and there was the Tressell of Hanna, the cloathing and ornaments, and the tabernacle of Aaron, and a square table of Gold, with twelue precious stones, and a Boze of Jasper grauen with foure fingers, and eight names of our Lord within, & seauen Candlestickes of gold, and foure Censers of gold, and an Altar also of fine gold, and foure Lyons of gold, vpon the which they had a Cherubin of gold twelue spans long, and a Tabernacle of gold, and also twelue Trumpets of silver, and a Table of silver, and seauen Barley Loaves, and many other Reliques that were before the natiuitie of Christ.

Upon the Roocke slept Iacob when he saw Angels goe by, and said, vere locus iste sanctus est, & ego ignorabam; that is, Surely this place is holy, and I wist not. And there the Angell changed Iacobs name, and called him Israel.

In that same place also David saw the Angell that slew the people with a sword, and put it all bloody into the Meath. And on this Roocke was S. Simeon, when he receiued our Lord into the Temple: and on this Roocke he set him when the Iewes would haue stoned him, and the Roocke rent in two, and in that cleft he hid him, and after came downe and gaue him light.

And on this Roocke saue our Lady and learned her Psalter. There likewise our Lord forgane the sins of the woman that was taken and found in adultery: and there was our Lord Iesus circumcised, & there the Angell denounced to Zacharie the Natiuitie of S. Iohn Baptist. And there first offered Melchisedech bread and wine and water to our Lord in token of the Sacrament that was to come: and there David prayed to our Lord for mercy, for him and for his people, when he saw the Angell slay his people, and our Lord ascen heard his prayer, and therefore he would haue made the Temple in that place, but our Lord Iesus Christ forbad him by an Angell, for he had committed murther in consenting to the slaying of the good knight Vrias, for to haue his wife: and therefore all that

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he had prepared for the bolleing of the Temple, he left to Salomon his sonne, and he built it, and prayed to the Lord, that all those that prayed in that place, deuoutly & with good heart, that he would heare their prayer, and grant that they seruent, ly asked, and the Lord granted it, wherefore Salomons sonne called it, the Temple of counsell, and helpe of God.

Without the doores of that Temple is an altar, where the Jewes were wont to offer Doves and Turtles, and in that Temple was Zachary slane, and on the Pinnacle the Jewes set S. James that was the first Bishop of Hierusalem. And a little from this Temple on the right side, is a Church covered with Lead, that is called the Schole of Salomon. Towards the South is the Temple of Salon, which is a great place, and in this place dwell Knights who are called Templers, and they were the founders thereof, and of their order, and in that Templum Domini dwell Channons.

From this Temple toward the East five and twenty paces in a corner of the Citty, is the Bath of our Lord: and this Bath was wont to goe to Paradise: and not farre thence is our Ladies bed, and neare that is S. Simeons tombe. Without the Cloyster of the Temple toward the North is a faire Church of S. Anne our Ladies mother, and there was our Lady conceived, and before that Church is a great tree, which began to grow that same night. And as men goe downe from that Church two and twenty steps, lyeth Ioachim our Ladies father in a tombe of stone, and there nere was laid sometime S. Anne, but S. Elene did translate her to Constantinople. In this Church is a well in manner of a Cisterne, that is called Probatica piscina, that hath five entrings, & into that Cisterne an Angell was wont to descend and stir the water, and what man had bathed first therein, after the stirring, was wane whole what disease soever he had. There was the man of the Palse made whole, who had ben sicke eight and thirty yeres: And there beside was the house of Pilate, and a little from that the house of king Herod, who slew the Innocents.

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Of Herod the King.

Chap. xxiiij.



His king Herod was a very wicked man, and a Tyrant: for he did first and foremost slay his wife, whom he loved full well, and for the great love of her he went out of his wits, and so was he a long time, and afterward he came againe to himselfe. And after he slew his owne choyzen that he had gotten of the said wife, and commanded likewise his second wife to be slaine, and a sonne that he had gotten of her, and after that he slew his owne mother, and he would also have slaine his owne brother, but his brother dyed for aynely, and thus he did all the ill that he might. And then he fell sicke, and when he saw that he should dye, he sent for his sister, and all the great Lords of the Country, and when they were there, he did put all the Lords into a Towre, and said to his sister, he wist well that the men of the Country would make no sorow for him when he was dead, and therefore he made her to sweare vnto him that she should haue off the heads of the Lords euery one after his death, and then would men of the Country make sorow for his death, in regard of the Noble mens deaths: and then he made his last testament. But his sister fulfilled it not as pertaining vnto the death of the Lords, for as soon as he was dead, she deliuered the Lords out of the Towre, and sent euery one home to their houses, and told them what her Brother commanded her to doe vnto them. And yet shall understand that in that time were three Herods of great name. This of whom I speake, was called Herod Ascalonite, and he that cutt off S. Iohn Baptists head, was called Herod Antipa, and the third was called Herod Agrippa, and he did slay S. Iames, and put S. Peter in prison.

Of Saint Saluators Church. Chap. xxv.

A little within the Citie is S. Saluators Church, and therein is Saint Iohn Chrysostomes arme, and the most part of

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of Saint Stephens head.

And on the other side, toward the South, as men goe to mount Sion, is a faire Church of S. Iames, where his head was smitten off, and there is the Mount Sion, and a sayre



Church of God and our Lady, where she was dwelling, and dyed, & there was sometime an Abbey of Chanons Regulars, and from that place she was bozen of the Apostles vnto the
bale.

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dale of Iosaphat. And there is the stone that the Angell bare to our Lady from Mount Sinaï, and it is of that colour that the rocke of S. Katherin is of: and there be is the gate where our Lady when she was with child went through to Beth-lehem. And at the entring of mount Sion is a Chappell, and in that Chappell is that stone great and large, with which the Sepulchre was couered when Christ was layd therein: the which stone, as it is written, the thre Marias saw turned vpward when they came to the Sepulchre, and they found an Angell that told them that Christ was risen from death to life: and there is a little Pillar to the which our Lord was bound and scourged: and there was Annas house, that was Bishop of the Iewes at that time: and in that same place denyed S. Peter our Lord thrice before the Cocke crew: and there is a part of the Table, at which Christ ate his last supper with his Disciples: and yet there is the vessell with water, out of which the Disciples saies were washed: and neare by also is Saint Stephens grave: and there is the Altar where our Lord heard the Angels sing: and there appeared Christ first to his Disciples after his resurrection, when the gates were shut, and said Pax vobis, that is, Peace be to you: and vpon that mount appeared Christ to S. Thomas, and bad him seke his wounds, and that was the eight day after his Resurrection, and then he beliened perfectly and said, Dominus meus & Deus meus, that is, My Lord, my God. In that same Chappell behinde the high Altar, were all the Apostles on Whitsunday, when the holy Ghost descended on them in likeness of fire, and there God made peace with his Disciples: and there slept S. Iohn the Euangelist on our Lords breast, and saw in his sleepe many secret things of heauen.

Also mount Sion is within the Citie, and it is a little higher then the other side of the Citie, and that Citie is stronger on the one side then on the other, for at the fote of Mount Sion is a faire and strong castle, which the Souldan did cause to be made there.

On mount Sion was King David buried, and Salomon and many other Kings of Hierusalem, and there is the place where

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where S. Peter wept full bitterly, when he had denyed our Lord: and a stones cast from that, is an other place where our Lord was iudged, for at that time was Caiaphas house there, and betwene the Temple of Salomon and mount Sion is the place where Christ rayled the mayden from death to life. Under mount Sion in the vale of Iosaphat, is a well called Pata- loz, there was our Lord washed after hee was baptised. And thereby is the tree on which Iudas hanged himselfe for despere, when he had sold and betrayed Christ.



And thereby is the Synagogue where the Bishops of the Iewes and Pharises came to hold their counsell, and there Iudas cast the thirty peeces before them, and said, Peccavi, tradens sanguinem iustum; that is, I haue sinned, in betraying the innocent blood.

Of the field Acheldemacke which was bought with the thirty peeces.



In the other side of mount Sion, toward the South a stones cast, is the field that they bought with those thirty peeces for the which Christ was sold, that men call Acheldemacke, that is, the field of

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of blood: in that field are many tombes of Christian men, for there be many Pilgrims buried. And also in Hierusalem toward the West is a faire Church, where the tree grew, of the which the Crosse was made: and thereby is the Church where our Lady met with Elizabeth when they were both with child, and S. Iohn stirred in his mothers wombe, and did worship to our Lord his maker: and vnder the Alter of this Church is the place where S. Iohn was borne, and thereby is the Castle of Gema:

Of Mount Ioy. Chap. xxvij.



Two miles from Hierusalem is Mount Ioy, this is a faire place, and there lyeth Samuel the Prophet, in a faire tombe. It is called mount Ioy, for there those that traualle, first see Hierusalem. And in the middle of the vale of Iosaphat is a little river that is called Tereus Ceopon, ouer whiche lyeth the tree for men to passe ouer, of which the Crosse was made. In this vale is a Church of our Lady, and her Sepulchre, and she was threetyne and twelue yeres of age when she dyed. And there nere is the place where our Lord forgave S. Peter his finnes and misdoings which he had done. Nere vnto that, is a Chappell where Iudas kissed our Lord, that men call Bethsemane. When hee was taken of the Iewes, and there left Christ his Disciples before his passion, when hee went to pray, and said, Pater, si fieri potest transeat à me calix ista; that is, Father, if it may be done, let this Cup passe from mee. And thereby is a Garden where our Lord sweat both blood and water: and there is the tombe of king Iosaphat, of whom the vale had the name: and on the side of that vale is the mount Oliuet, and it is called so, for there grow many Olive trees, and it is higher then Hierusalem, and therefore from that Hill men may see into the streets of Hierusalem, and betwene the hill and the Citty is nothing but the vale of Iosaphat, and that is not very large, and vpon that hill stood our Lord when hee ascended into

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into heauen, and yet semeth there the stepe of his left foote in the Stone: and there is an Abbey of blacke Chanons, that was great sometime, but now there is but a Church. And a litle thence eightene paces, is a Chappell, and there is the Stone on the which our Lord God saie, when he preached and said thus, Beati pauperes spiritu, quoniam ipsorum est regnum coelorum; that is, Blessed be they that are poore in spirit, for theirs is the kingdome of heauen. And there he taught his Disciples their Pater-noster. There also is a Church of that blessed woman Mary Egyptian, and there is she buried. And vpon the other side, toward the East, thre bow shotes from thence, standeth Bethphage, where our Lord Jesus Christ sent Peter and James for to fetch the Ass on Palme-Sunday.

Of the Castle of Bethania. xxviij.



Here toward the East is a Castle that men call Bethania, and there dwelt Simon the Leper that harboured our Lord, and them that were baptised of his Disciples, and he was called Iulian, and was made Bishop, and that is he that men call on for good Harbour. In that same place our Lord forgave Mary Magdalene her sinnes, and there she washed his feet with teares, and wiped them with her hayre: and there was Lazarus raised after he had bene foure dayes dead.

Of Iericho and other things. Chap. xxix.



At the returning to mount Oluet, is the place where our Lord wept vpon Hierusalem, & there by our Lady appeared to Saint Thomas after her assumption, and gave him her girdle: and there by is a Stone on which our Lord sate often and preached. And there is mount Galile, where the Apostles were gathered when Mary Magdalene told them of Christs rising. Betwene mount Oluet and mount Galile is a Church, where the Angell told our Lady when she should dye.

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And from Bethany to Jericho is five mile. Jericho was sometime a little citie, but it is walled, and now it is but a little towne: that towne toke Iosua through the miracle of God, and bidding of the Angell, and destroyed it, and cursed those that should build it againe. Of that citie was Rahab that common woman, that receiued the messengers of Israell, and kept them from the perill of death, therefore she had a good reward, as holy writ saith, Quicumque accipit Prophetam in nomine meo, mercedem Prophetæ, &c. that is, he that receiveth a Prophet in my name, hee shall receiue the reward of a Prophet.

Of the holy place betweene Bethany and the riuer Iordane,
and other things. Chap. xxx.



Also from Bethany men goe to the Riuer of Iordane, through the wildernesse, and it is nere a daies journey betweene. Toward the East is a great hill, where our Lord fasted forty daies: vpon this hill was Christ tempted of the Diuell, when he said to him, command that these stones be made bread: and there is an hermitage, where dwelled certaine Christians, called Georgians, for S. George conuerted them: and vpon that hill dwelled Abraham a great while: and as men goe to Jericho, say the sicke men crying, Iesu fili David miserere nobis, that is, Iesus, the Sonne of David, haue mercy vpon vs. And two mile from Jericho is the riuer Iordane. And ye shall vnderstand that the dead sea parteth the land of Inde and Araby, and the water of that sea is bitter, and it casteth out a thing that men call Aspatum, as great peeces as an horse: and Hierusalem is two hundred farlongs from the sea, and it is called the dead sea, because it runneth not, neither may any man or beast liue therein, and that hath bene proued many times, for they haue cast therein men that were iudged to death: nor no man may drinke of that water: and if men cast yron therein, it cometh vp againe: but if a man cast a feather therein, it sinketh, which is against kinde.

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And thereabout grow Trees that beare fruit of faire colour, and some ripe, but when a man breaketh or cullerth them he findeth naught in them, but coales and Ashes, in token that through the vengeance of God those Cities were burnt with the fire of hell.

And some men call that Lake the Lake of Alphired, and some call it the poole of the diuell, and some call it the Sinking poole, for the water thereof sinketh. There sank those five cities through the wrath of God, that is, Sodome, Gomor, Aldema, Salome, and Segor, for the sinne of Sodome that rained in them: but Segor, through the prayer of Lot was saved a great while, for it stood upon an hill, and yet appeareth much therefore above the water, and men may see the wals in cleere weather: and in this cite of Segor, Lot was made drunke by his daughters and lay with them, for they thought that God would have destroyed all the world, as he did with Noes flood, and therefore they lay by their father, that men might be borne of them into the world. And at the right side of the sea, standeth Lots wife in a pillar of salt, because she looked backe when the cite sank downe.

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Of *Abraham* and his generation.

Chap. xxxj.

And ye shall vnderstand that Lot was Harans son, Abrahams brother, and Sara Abrahams wife, was Lots sister: and Sara was ninety yeares old when she bare Isaac, and Abraham had another sonne named Ismael, that he had gotten of his maiden Agar, and hee was fourtene yeares of age when Isaac was bozne, & when Isaac was eight dayes old he was circumcised. and his other sonne Ismael was circumcised the same day, and was fouretene yeares of age, therefore the Saracins that be of the generation of Ismael, doe circumcise them at fourtene yeares of age, and the Jewes that be of the generation of Isaac, doe circumcise them the eight day of there age.

And into that dead Sea foresaide, runneth the River Iordane, and maketh there an end, and this is within a mile of S. Johns Church: and a little beneath that same Church Westward, were the Christians wont to bath them: and a mile thence is the River Loth, through which Iacob went, when he came to Mesopotamia.

Of the River Iordane.

Chap. xxxij.

This River Iordane is no great nor no deepe River, but there is much good fish therein, and there cometh from Mount Lybany two Riuers, that men call Joz and Dane and of them it taketh the name: and vpon the one side of that River is Mount Gelboe, and there is a fatte plaine. And on the other side men goe by Mount Lybany, to the Desert of Pharaon. These hills part the kingdome of Surry, and the Countrey of Phenice. On that hill grow Cedars, that beare long apples, which are as much as a mans head. This River Iordane divideth Galile, and the land of Idumea, and the land of Botron, and it runneth into a plaine that men call Melodam, in the Saracins language, and in English, Fayze, because oft times there be kept great

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great Fairen: and in that Plane is the tombe of holy Iob.

In this Riuer Iordane our Lord was baptised, and there was the voyce of the Father heard, saying: Hic est filius meus dilectus, in quo acquiesco, ipsum audite; that is, This is my beloned Sonne in whom I am well pleased; heare him. And the holy Ghost descended on him, in likeneſſe of a Dove, and so was there at this Baptisme all the Trinite. And through the riuer Iordane passed the children of Iſrael on dry ſoete, and they ſet by ſtones in the middeſt of the water, in token of that Miracle. And alſo in that Riuer Naaman the Aſſyrian bathed him, who was leprous, and he was made whole. And a little from thence is the Citie of Aye, the which Iofua aſſailed and tooke. And about the riuer Iordane are many Churches, where Chriſtians dwell. Alſo by the Riuer Iordane is the vale of Hambe, which is a faire vale and plenteous.

Of many other Miracles. Chap. xxxij.

And ye ſhall farther vnderſtand, that as we goe from the Red Sea, to paſſe forward to the Land of Promiſe, is a very ſtrong Caſtle, that men call Carran or Sermons, that

is,

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is, the Kings hill. This Castle did a King of France make, whose name was Baudewin, who had conquered all the land, and put it into the hands of Christians to keepe, and vnder that castle is a fayre towne that is called Sabaoth, and thereabout dwell many Christians vnder tribute.

Then men goe to Pazereth, of the which our Lord had his name, and from Pazereth vnto Hierusalem is thre dayes iourney. Also men goe through the prouince of Galile, through Ramatha, through Sopbyn, and ouer the high hill of Efraine, where dwelled Anna that was the Prophet Samuels Mother, and there was he bozne, and after his death was buryed at mount Joy, as I haue said before.

And after men come to Sybula, where the Arke of God was kept vnder Helie the Prophet. And there made the people of Israel their sacrifice vnto the Lord, and there spake our Lord first vnto Samuel. There also ministred God the sacrament, Here thereby, at the right side is Gabaon, Rama, and Benjamin, of the which holy Writ speaketh. After that, men come to Sychem, that some men call Sychar and that is in the prouince of the Samaritans, and sometime there was a Church but it is all wasted, and it is a faire vale and plenteous, and there is a good Citie that men call People, and so from thence it is a dayes iourney vnto Hierusalem, and there is the Well where our Lord spake to the woman of Samaria: and Sychem is ten miles from Hierusalem, and it is called People, that is, the new towne. And there is the Temple of Ioseph, Iacobs sonne, that gouerned Egypt, from thence were his bones brought and laid in the Temple, and thither came Iewes often in pilgrimage with great deuotion: and in that Citie was Dinah, Iacobs Daughter rauished, for whom her brethren slew many men, and thereby is the citie of Corasim where the Samaritans make their Sacrifice.

In this hill would Abraham haue sacrificed his Sonne Isaac, and there nere is the vale of Dotayne, and there is the pit wherein Ioseph was cast by his Brethren before that they sold him, and it is two miles to Sychar, and from thence in come to Samary, that men call Sabasten, and that is the

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the chiefe city of that
Cuntry, and in that
Cittie was the seat of
the twelue Kings of
Israel, but it is not so
great, as it was, and
there was S. Iohn
Baptist buried be-
twene two prophets,
Helizeus and Abdon,
but he was beheaded
in the Castle of Mar-
kerin, neare the dead
sea, and was buried
by his Disciples, at
Samarita, and there
did Iulian Apostata
take his bones and
burne them, for he
was at that time

Emperour, but that Finger with the which he shewed our
Lord, saying, Ecce Agnus Dei; that is, Behold the Lambe of
God, would not be burnt, but Saint Tecla the Virgin, did
bring it vnto Alphen, that is in the mountaines, in the which
place they doe it great worship, and there was S. Iohn Bap-
tists head closed in a wall, but the Emperour Theodosius did
take it out, for he found it lapped in a cloath all bloudy, and
he bare it to Constantinople, and there is yet the one halfe
of the head: and the Vessel wherein his head was laid when
it was smitten off, is at Beane, and they doe it great worship.
Some say that S. Iohns head is at Amiens in Picardy, and
some say it is S. Iohns head the Bishop: I wot not, but to
God it is knowne.

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Of the Samaritanes. Chap. xxxiiij.



From Sebaste to Hierusalem is twelue miles, and among the hills of this country is a Well that men call Fons Iacob, that is, Jacobs Well, that changeth his colour foure times in a yere: for sometime it is red, sometime cleare, sometime greene, and sometime thicke: and the men that dwell there are called Samaritanes, and they were converted by the Apostles, yet their Law varyeth from the Law of Christians, as also from Jewes and Pagans. They beleue well in one God that shall iudge all, and beleue the Bible after the letter, and they lap their heads in red linnen cloath, that they may be knowne from others, for Saracens wrap their heads in white cloath, the Christians that dwell there in blew, and the Jewes in yealow: and in this Country dwell many Jewes paying tribute as Christians doe.

And if ye will know the letters of the Jewes, they are these following, and are thus called: Aleph, beth, gimel, daleth, he, vau, zain, heth, teth, iod, caph, lamed, mem, nun, samech, ain, pe, zade, koph, resh, schin, tau.

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Of Galile. Chap. xxv.



From this Country that I haue spoken of, men goe to the plaine of Galile, and leane the hill on the one side: for Galile is in the Prouince of the Land of Promise, and in that Prouince is the citie of Naim, of Capernaum and Bethsaida, where S. Peter and S. Andrew were bozne. Some men say that Antichrist shal be bozne at Corasim, and noythered at Bethsaida, but he shall raigne at Corasim, therefore saith holy Writ, Vx tibi Corasim, vx tibi Bethsaida; that is, Woe be to the Corasim, woe be to the Bethsaida: But others say he shall be bozne in Babilon, therefore said the Prophet, De Babilonia Coluber exiet quitotum mundum deuorabit; that is, Out of Babilon shall come a Serpent that shall deuoure all the world. Cana a chiefe Citie of Galile is foure miles from Pazareth: of which citie was the woman of Canaan, of whom the Gospel speaketh, and there our Lord did his first miracle, when at the marriage of the Archdeacon he turned water into wine. From thence men goe to Pazareth, which hath bene a great citie, but now there is but a little towne, and that vnwalled: There was our Lady bozne, and of this citie our Lord toke his name. At Pazareth also Ioseph toke our Lady to wife, when she was fourtene yeres of age: There the Angell saluted her, saying, Ave gracia plena Dominus tecum; that is, Haille, full of grace, the Lord is with thee. And there was sometime a great Church, but now there is but a little roome, to receiue the offerings of Pilgrims. There is the well of Gabriel, where our Lord was wont to bath him when he was little. At Pazareth was our Lord nourished: and Pazareth is called the flower of gardens, and it may well be so called; for there was nourished the flower of life, even our Lord Iesus Christ. About halfe a mile from Pazareth is the blond of our Lord, for the Iewes led him vpon an high rocke, to cast him down and slay him, but Iesus escaped them, & leapt to another rocke, where his steps be yet seene, therefore some when they are in danger of theurs or enemies, say thus: Iesus

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autem transiens per mediam illorum ibat: and they say these verses of the Psalter thre times, Irruat super eos formido, & pauor in magnitudine brachij. Domine fiant immobiles quasi lapis, donec pertranscat populus tuus, Domine, et populus iste quem redemisti. And so when this is said, a man may goe without any letting. We shall also vnderstand and know that our blessed Lady bare her childe when she was threene yeres of age, and she liued with him thirty two yeres and thre moneths, and after his passion she liued two and twenty yeres.

The way from Nazareth to the Mount or Hill
of Tabor. Chap. xxxvj.

Nad from Nazareth to the Mount Tabor is thre miles, and there our Lord was transfigured before S. Peter, S. Iohn, and S. James. And there they saw spiritually, our Lord, Moses, and Elias the prophet. For which cause S. Peter said, Bonum est nobis hic esse, &c. that is, It is good for vs to be here, let vs make thre Tabernacles. And our Lord Iesus Christ bad them that they should tell no man, untill the time that he was risen from death to life. From mount Tabor a mile distance is mount Hermon, and there was the Citie of Palm; before the gates of this Citie our Lord raised the Sonne of the widow that had no more children.

Of the sea of Galile: Chap. xxxvij.

Ad from thence men goe to a Citie that is called Tyberias, that butteth on the sea of Galile, and though it be called the Sea of Galile, it is no Sea, nor arme of the sea, for it is but a fream of fresh water, and it is more then an hundred furlongs long, and fifty broad, and therein is many good fishes, and by that same Sea stand many good Cities: therefore this Sea changeth often his name after the Cities that stand thereupon, but it is all one water: and vpon this Sea our Lord walked, and said to Peter when he came on
the

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the water, and was neare drowned : O exigua fide prädite.
quid dubitasti : that is, O thou of little faith, why dost thou
doubt :

Of the Table whereon Christ eat after his Resurrection.
Chap. xxxviij.



In this Citie of Tyberias, is the Table that
Christ ate on with his Disciples after his
Resurrection, and they knew him by brea-
king of bread, as holy Writ saith; Et cogno-
uerunt eum in fractione panis; that is, They
knew him in breaking of bread. And about
the Hill of Tyberias, is a Citie where our Lord fed five
thousand people with five Barley Loaves and two Fishes.
In that Citie also did men cast in anger a fire brand or bur-
ning sticke after our Lord, but that same burning sticke did



fall on the earth, and incontinently grew out of the same sticke
a tree which is waxen a big tree, and there groweth yet, and
the scales of the tree be all blacke. We shall vnderstand that
the River Iordane beginneth vnder the Hill of Tybany, and
there

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there beginneth the Land of Promise, and it lasteth vnto Barsabe of length, and from the North part to the South is nine-score mile, and of breadth from Jericho to Jasse, it is forty mile. And ye shall vnderstand that the land of Promise beginneth at the Kingdome of Surry, and lasteth vnto the wilbernesse of Araby.

Of strange manners and diuers. Chap. xxxix.



And in this Country, as in many other Lands beyond the Sea, it is a custome when they haue war, that if a Citty or Castle be besieged so strongly that they can send no messengers to any Lords for succour, then they write their Letters, and binde them about the neckes of Doves, and let them flye their wayes, because the Dove is of that nature, that she will retorne againe to the place where she is bred, and thus they doe commonly in that Country. And ye shall vnderstand that among the Saracins, in many places dwell Christians vnder Tribute, and they are of diuers manners, and haue diuers Lawes, though they be all Christians, and beleue all well in our Lord God, the Father, the Sonne, and the holy Ghost, but yet they faile in the Articles of our Faith, and they are called Iacobins.

And that cleareth all that is in this booke
 will be counted a foolery therefore that in him looke

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For Saint Iames converted them to the Faith, and S. Iohn Baptised them: and they say that men néede onely to confesse their sinns vnto God, and not vnto men, for they say that God had not one man confesse himselfe to another man. And therefore said David in this manner, Confitebor tibi Domine in toto corde meo, That is, Lord I will confesse my selfe vnto thee with all my heart. And in another place he saith thus, Peccatum meum cognitum tibi feci; That is, My trespasses I haue made knowne vnto thee. And in another place, Deus meus es tu, & confitebor tibi. That is, Thou art my God and I will confesse my selfe vnto thee. And in another place, Quoniam cogitatio hominis confitebitur tibi, that is, The thought of men shall be knowne vnto thee. And they read often the Bible and Psalter, but they say not in Latine, but in their owne language, for they say that David and other Prophets did so. And S. Austen, and S. Gregory say, Qui scelera sua cogitat, & conuersus fuerit veniam sibi credit. That is, Who so knoweth his sinne, and turneth, he may beleue to haue forgiveness. And S. Gregory saith thus, Dominus potius mentem quam verbum considerat. That is, Our Lord taketh more heed to thought, then to word. And Saint Hillarius saith, Longorum temporum crimina ictu oculi, &c. That is,

sinnes

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Sins that are done of old time, perishe in the twinkling of an eye if hatred of them be in a mans hart. And therefore say they, by these authorities, that men should confesse them onely to God, and this way the Apostles taught, but the Popes that came since, haue ordayned that men should shewe them to Priests, and men as they are, and the cause is this: For they say, that a man that hath sicknesse, men may giue him no good medicine except they know the kinde of sicknesse: also they say a man can giue no good aduice, except he know the sinne.



For there is a manner of sinne that is grieuouser to one man then it is to another, and therefore it is needfull that a man know and vnderstand the kinde of sin. And there be also other men that are called Surryens, and they hold halfe our faith, and halfe the faith of the Grekes, and they haue long beards, as the Grekes haue.

And there be others that men call Georgians, whom Saint George conuerted, and they do worship more the Hallowes of heauen then others doe, and they haue theire crownes shauen: the Clerkes haue round crownes, & the Lay-men haue square crownes, and they hold the Grekes Law. And there be others that men call Christians of giroling, because they weare girolles vnder,

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underneath: some others called Pethoryans, some Arpans, some Pubians, some Gregorians, and some Indians, that are of Prester Iohns Land, and every one of those haue some Articles of our beliefe. But each of them vary from other, and their variances were to much to declare.

For to retorne againe on this side Galile. Chap. xl.

Now seeing I haue tolde you of many manners of men that dwell in the Countreies aforesaid now will I retorne againe to my way, for he that will turne from the Land of Galile that I spake of, to come on this side, he must goe through Damas that is a faire Citie, and full of good merchandises, and it is thre dayes tourney from the sea, and fye from Hierusalem: they carry their Marchandises vpon Cammels, Mules, Horses, Dromedaries, and other manner of Beasts. This city of Damas was founded by Helizeus, Abrahams seruant, who before Isaac was borne should haue bene his heyre: and there he named that citie Damas. And in that place Caine slew his Brother Abel: and beside Damas is the Mount of Syry: in this Citie be many Physitians, and that holy man S. Paul was a Physitian there, to heale mens bodies, before he was converted

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conuerted, and after he was a Physitian of soules. And from Damas men goe to a place called our Lady of Hardmarch, that is fve miles from Damas, and it is on a rocke, and there is a faire Church, and there dwell Christian Monkes & Nuns in that Church. Betwene the Citty of Darke and the Citty of Raphano is a Riuer called Sabatoz: for on the Saturday it runneth fast, and all the weeke else it standeth still and runneth not, oz but a little. And there is another riuer that on the night freezeth fast, and vpon the day no frost is scene. And so men goe by a Citty that men call Berngh, and there those that will goe to Cipres take ship, and they arriue at the haven of Sur, oz of Tyze, and then goe on to Cipres: also men may goe right from the haven of Tyze, and not come at Cipres, but arriue at some haven of Græce, and by these wayes men come into the Countreies beloze spoken of.

How a man may goe furthest and longest in the Countreies that are here rehearsed. Chap. xij.

NOW haue I tolde you the wayes by the which men goe furthest and longest, as by Babilon and mount Sinay, and many other places, through the which men turne againe to the land of Promise. Now will I tell you the Chappell way to

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to Hierusalem, for many will goe the long way, some for want of company, and many other reasonable causes: and therefore I shall tell you shortly how a man may goe with little cost and in short time.

A man that cometh from the land of the West, he goeth through France, Burgoyne, Lombardy, and to Venice, or to Gene, or some other haven of those marches, and taketh there ship, and goeth to the Ile of Cypris, and so arriveth he in Greece, or else in port Myrach, or Malon, or Duras, or some other haven of those marches, and arriveth in Cyprus, and cometh not in the Ile of Rhodes, but arriveth at Famagost, that is the chiefe haven of Cyprus, or else at Larnaca, and then taking ship againe, he passeth beside the haven of Tyre, and cometh not to land, and so passeth by all the havens of the coast, till he come to Jaffe, that is the next haven to Hierusalem, for it is but twenty eight mile betwene. And from Jaffe men goe to the Citie of Ramos, and that is but little thence, and it is a faire citie, and beside Ramos is a faire Church of our Lady, where our Lord shewed himselfe unto her in three habowes, betokening the Trinity, and there nere is a Church of S. George, where his head was smitten off, and then to the Castle of Emmaux, and then to the mount Joy, and from thence Pilgrims see Hierusalem, and then to mount Morayn, and then to Hierusalem. At mount Morayn lyeth the Prophet Milache, and over against Ramatha is the towne of Donke, whereof the Prophet Amos was.

Of other wayes for to goe by land to Hierusalem.
Chap. xliij.



As much as many men can not endure the trouble of the sea, and better it is to goe by land although it be more paine, then a man shall goe to one of the havens of Lombardy, as Venice or another, and ye shall passe into Greece or port Myrach or another, and ye shall goe to Constantinople, and shall passe the water that is called the
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Wach of S. George, that is an arme of the Sea. And from
thence ye shall come to Valuerall, and then to the Castle of
Synople, and so to Capadocia, which is a great Countrey,
wherem are many great hills: & ye shall goe through Turkey,
and to the Citie of Pike, the which they wonne from the
Emperour of Constantinople: and it is a fayre Citie, and
well walled, and there is a Riuer that is called the Lap, and
then men goe by the Alpes of Mormant, and through the
dales of Malepince, and the dale of Ernar, and so more
easily to Antioche, which standeth richly on the Riuer. And
he that will goe another way he goeth by the Romane coast
and the Romane sea: on that coast is a fayre Castle that is
called Florage: and when a man hath passed the hills, he com-
meth to the Citie of Moryach, and to Artose, where is a great
bridge vpon the Riuer of Ferne, that men call Fallor, and it
is a great riuer bearing ships: and beside the Citie of Damas
is a Riuer that commeth from the Mount of Libany, which
is called Alban: at the passage of this Riuer, S. Eustace lost his
two sonnes, when he had lost his wife: and it runneth through
the plaine of Archades, and to the red sea. Then men goe to
the Citie of Fermine, and so to the Citie of Ferne, and then
to Antioche, and that is a fayre Citie and well walled, and it
is two miles long, and there is a bridge ouer the Riuer, that
hath at each pillar a good tower, and it is the best Citie of the
Kingdome of Surry. From Antioche men goe to the Citie of
Locuth, and so to Geble, and to Tortouse, and there by is the
land of Lambze, and a strong Castle that men call Hambeke.
And from Tortouse men goe to Tripalli on the Sea, and by
this Sea men goe to Dacres: and there is two wayes to Hie-
rusalem, by the way on the left hand men come first vnto Da-
mas by the riuer Iordane, & on the right side men goe through
the land of Flagme, and so to the Citie Calaphas, in which
Citie Caiaphas was Lord, and some call it the Castle Belle-
rius, and from thence is foure dayes journey to Hierusalem,
and they goe through Cesary, Phillyppi, Iasse, Ramas, and
Cinaur, and so to Hierusalem.

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Yet another way by the land toward the Land of
Promise. Chap. xliij.



Now haue I told you some wayes by land
and by water, how men may goe to Hieru-
salem. And there be many other wayes that
men goe by, after the Countries that they
come from, neuerthelesse they come all to one
end, yet is there a way all by land to Hie-
rusalem, and passe no Sea but to France or Flanders, but
that way is very long and perillous, and of great trauaile,
wherefore few goe that way: but he that will goe that way,
must goe by Almaine and Pruse, and so to Tartary. This
Tartary is holden of the great Caane, of whom I shall
speake afterward, for thither reacheth his Lordship, and all the
Lords of Tartary yeld to him Tribute. Tartary is a barren
Country, and very sandy, for there groweth little eyther
Corne or other fruite, but there is great plenty of Beasts, and
therefore they eate flesh without bread, and they sop the broth,
and they drinke the milke of all manner of Beasts. And be-
cause they haue great scarcitie of wood, they dry the dung of
Horses and of other Beasts, and burne it for to dresse their
meate by. Princes and other Lords eate but once in the day,
and that is very little, and they be foule folke and of ill liking.
In Summer there are many great tempests & thunders that
slay many men and beasts: sometime on the sodaine it is very
cold, and againe on the sodaine it is very hot. The Prince of
the Land they call Roco, and he dwelleth at a Citie that is
called Dyra, but very few strangers doe desire to dwell in that
Land, for it is good to sow thornes and woodes in, but other
good there is none, as I heard say, for I was not that way,
but I haue bene in other Countries marching thereon, as in
the land of Rusie and Poland, and the kingdome of Grece,
and Lectow, and the kingdome of Crassen, and in many other
places: but I neuer went that way to Hierusalem, and there-
fore I cannot well tell it, for I haue vnderstood that men may

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not well goe that way but in Winter, when the waters and mires that be in that land be frozen and covered with snow, so that men may passe thereon: for were not the snow, there might no man goe in that land but he were lost. And ye shall vnderstand that a man must goe threë dayes iourney from Buse to passe this way, before he can come to the land of Sarasins.

And if by chance any Christians passe that way, as once a yere they doe, they carry their victuall with them, for they should finde nothing there but a manner of snow that they call Syles, and they carry their victuals vpon the sle on sleds, and chariots without wheeles, and as long as their victuals last, they may dwell there, but no longer. And when the spies of the countries see Christians come, they runne to the towne and castles, & cry aloud, Kara, Kara, Kara, and as soone as they haue cryed, then doe the people arme them. And ye shall vnderstand that the sle there is harder then it is here, and euery man hath a stoue in his house, and therein they eat and doe all things that them needeth, and that is at the North part of the world, where it is commonly cold, for the Sun appeareth not, nor shineth but a little in that country, and that land is in some places so cold that there may no man dwell therein, and on the South side of the world it is in some places so hot that there can no man dwell, the Sunne groweth so great heate in those countries.

Of the faith of the Sarasins, and of the booke of their law, named Alkaron. Chap. xliij.



As much as I haue told you of the Sarasins and of other Lands, I purpose to set downe a part of their law, and of their beliefe, as their booke saith, that they call Alkaron, and some call that booke Mosap, some call it Harme, in diuers languages of Countries, which booke Mahomet gaue them, in the which booke he wrote among other things, as I haue often read and sene, that they that are good shall goe to Paradise, and the euill folke to hell,

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hell, and so beleue all Saracins. And if a man aske of what Paradise they meane, they say it is a place of delights, where a man shall finde all manner of fruits at all times, and waters and riuers running with milke and honny, wine and fresh water, and they shall haue faire houses and good, as they haue deserued, and those houses are made of precious stones, gold, and silver, and every man shall haue ten wifes and maidens, and he shall every day once haue to doe with them, & yet shall they still be maidens. And they speake often of the blessed virgin Mary, and tell of the Incarnation, that Mary was learned of Angels, and that Gabriel said to her that she was chosen before all other from the beginning of the world, and that witnesseth well their Booke: and Gabriel told her the incarnation of Iesus Christ, and that she should conceiue and beare a childe: and they say that Christ was a holy Prophet in word and dede, and also meeke and right wise to all men, and one not any way blame-worthy: & they say that when the Angell told her of the incarnation, she had great dread, for she was very young, and there was one in that Country that practised Sorcery, who was called Takina, that with enchantments could make him like an Angell, and went often and lay with maidens, and therefore was Mary the more afraid of the Angell, and thought in her minde that it had bene Takina who went to maidens, and she charged him in the name of God to tell her if he were the same Takina. and the Angell had her haue no dread for he was for certaine a true messenger of Iesus Christ.

Also their Booke of Alkaron saith, that she had a childe under a Palme tree, then was she greatly ashamed and wished herselfe dead, but as soone as her childe was borne, he spake and comforted her saying, Ne timeas Maria; that is, Be not afraid Mary. And in many other places saith their booke Alkaron, that Iesus Christ spake as soone as he was borne; and the Booke saith, that Iesus Christ was sent of Almighty God to be an ensample to all men, & that God shall iudge all men, the good to heauen, and the wicked to hell, & that Iesus Christ is the best Prophet of all other, and next to God, and that hee was

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was a holy Prophet, for he gave to the blinde their sight, and healed all diseases, he raised men, and was taken quicke into heauen. And if they may finde a Booke with Gospels, such as, *Missus est Angelus*, they doe it great worship: and they fast one moneth in the yere, and eate onely at night, and they keepe them from their wives, but they that are sicke are not constrained to it. And their Booke *Alkaron* speaketh of Iewes, and saith, they are wicked people, for they will not beleue that Iesus Christ is of God. Further, they say the Iewes speake falsely of our Lady, and her sonne Iesus Christ, saying that they did not hang him on the Crosse, for the Saracens beleue so nere our Faith, that they are easily converted, when men preach the Law of Iesus Christ. They say also that they know right well by their Propheties, that their Law of Mahomet shall faile, as the Iewes Law doth, and that the Law of Christians shall last to the worlds end. And if a man aske them wherein they beleue, they say that they beleue in God Almighty, that is the maker of heauen and earth, and all other things, and without him is nothing done, and at the day of Iudgement every man shall be rewarded after his deserving, and that all things are truth that God spake by the mouthes of his Prophets.

Yet further concerning *Mahomet*. - Chap. xlv.



Also Mahomet had writ in his Booke *Alkaron*, that every man should haue two wives, or thre, or foure, but now they haue nine, and as many lemmans as them liketh, and if any of these wives doe wrong to their husbands, he may drue her out of his house and take in another, but he must giue her part of his goods. Moreover, where men speake of the Father, the Sonne, and the holy Ghost, they say that they are not thre persons, but one God: for their Booke *Alkaron* speaketh not thereof, nor of the Trinite: but they say that God spake, or else he was an nbe, and that God had a Ghost, or else he was not aline: They say Gods Word hath great strength, and so saith their *Alkaron*,

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*Sollam keit henn furbur his do
Cromas
Cocher dinn
Wien v d d fannung
Hat fende him dill bade*

helfe

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helpe you, so that no man shall winne of you, if that y^e serue your God as y^e ought to doe: but while yee liue so sinfully as yee doe, wee haue no dread of you, for your God will not helpe you. And then I asked him how he knew the state of Christians in that manner: and he said, that he knew well both of Lords and of commons, by his messengers which he sent through all the countries, as it were marchants, with precious stones and other merchandise, to know the manner of euery country. And then he did call againe all the Lords into his chamber to vs, and then shewed he vnto me three persons that were great Lords of that country, who shewed vnto me the manner of my country, and of all Christendome, as though they had bene men bozne in the same parts, and they spake French right well, and the Souldan also, and then I had great meruaile of this stander of our faith, and so they that should be turned by our good examples to the faith of Iesus Christ, they are vnto us alway through our enill liuing, and therefore it is no wonder if that they call vs euill, for they say truth, but the Saracins are true, for they keepe truly the Commandements of their Alkaron.

Of the birth of Mahomet. Chap. lxxvj.



AD ye will vnderstand that Mahomet was bozne in Araby: and he was first a poore drudge and kept horse, and went after merchandise. And so he came once into Egypt with merchandise, and Egypt was the same time christened, and there was a chappel beside Araby, and there was an Hermit, and when he came to the Chappell that was but a little low house, as soone as hee entred, it began to be as great as it were a pallas gate, and that was the first miracle that the Saracins say that hee did in his youth. After began Mahomet to be wise and rich, and became a great Astro-
nomer, and since was the keeper of the land for the Prince Corodan, and gouerned it full well, in such manner that when the Prince was dead hee married the Lady named Quadrige. And Mahomet fell often into the falling euill: wherefore
the

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the Lady was sorry that she had taken him vnto her husband,
and he made her believe that every time he fell so, the Angell
Gabriell spake to him, & for the brightnesse of the Angell he fell
downe. This Mahomet reigned in Araby, in the yere of our
Lord six hundred and twenty, he was of the kindred of Ismael
that was Abrahams son, whom he begat on Agar, the other are
called Saracens of Sara, but some are called Moabites, & some
Ammonites after Lots two sons. This Mahomet loved well a
good man an Hermit, that dwelt in the wilderness, a mile from
Mount Sinai, in the way as men goe from Araby to Chalde, a
dayes journey from the sea, whence merchants of Venice come,
and Mahomet went often to this Hermit, for he heard gladly
the Hermit preach, but his men were displeased at it, for they
trauailed somtyme all night, wherefore they wished the Hermit
dead. So it befell on a night, that Mahomet was soze drunken
with strong wine, so that he fell a sleepe, then his men tooke
his sword out of his sheath whiles he lay and slept, and there-
with they slew the Hermit, and when they had done they put
by the sword againe all bloody, and vpon the morrow when
that he found the Hermit thus dead, he was very angry in his
minde, and right wroth, and would haue put his men vnto



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death, but they all with one accord, and with one consent, said that hee himselfe had slaine him, when hee was drunken, and they shewed him his owne sword all bloudy, and then he belied, and that they said truth, and cursed the wine, and all those that dranke it. And therefore Saracens that are deuout drinke no wine openly, lest they should be reproued, but they drinke good Beuerage, sweet and nourishing, that is made of Calameis, and therefore is sugar made.

And it befell sometime that Christians became Saracens, either through pouerty, simplenesse, or wickednesse, and therefore their Archbishop when he receiued them said thus: Laelles ella Mahomet roles ella; that is to say, There is no God but one, and Mahomet his messenger. And seeing I haue told you a part of their law and of their customes: Now I shall tell you of their letters with their names.

First, they haue for a almay, b berhat, c cathi, d delphoye, e ethori, f thy, g garophing, h hecum, i iochi, k kathi, l lothun, m malach, n nahalht, o orthy, p rhoziri, q zothij, r rucholar, s chotimus, t salathy, v yrichom, x mazot, z zalopin, & ioheten con, these are the names. Foure letters haue they yet more for the first of their language, forasmuch as they speake so in their throats, as we haue in our language, and speach in England. Two letters more they also haue in their A. B. C. that is to say y, &, the which are called throne and zowx.

Of diuers Iles and manner of people, and of meruailous
Beasts. Chap. xlvij.



And since I haue spoken before of the holy land and countries thereabout, & many wayes thither, and to mount Synay, and to Babilon, and diuers other places which I haue spoken of: Now will I speake of strange beasts, of diuers people, Countries and Iles that are parted by the Floods which issue out of Paradise terrestre. For Mesopotamia and the Kingdome of Calde and Araby, are be-
twene

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betwene two floods, Tigris and Euphrates, and the kingdome of Melia and Persia are betwene two floods, Tigris & Pilos, and the kingdome of Surry, Palestine and Femines, are betwene Euphrates & the Mediterranean Sea. It is of length from Marroch on the sea of Spaine, vnto the great Sea, and so it lasteth beyond Constantinople thre hundred and twenty miles of Lombardy, and to the Ocean Sea. In Inde is the Kingdome of Sichem, which is all closed among hills, and beside Sichem is the Land of Amazony, wherein dwell none but women.



And thereby is the Kingdome of Albany, which is a great land: and it is so called, because that men are more white there then in other places. In this Country are great Hounds and strong, so that they overcome Lyons, and slay them. And ye shall vnderstand that in those Countries are many Isles and lands, of all which it were too long to tell, but of some I will speake more plainly afterward.

Of

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Of the hauen of Gene, for to goe by sea into diuers Countries. Chap. xlvij.



Now he that will go to Tartary, Persia, Chaldea, or Inde, he taketh ship at Gene or at Venice, or at any other hauen, and so he passeth by the sea, and arriveth at Topasond, that is a good cite that some time was called the hauen of bridge, and thereby is the hauen of Persia, of Medes, and of other marches. In this cite lyeth S. Athenasius, that was Bishop of Alexandria, and made the Psalme Quicunque vult.

This man was a great Doctor of Divinitie, and of the God-head, hee was accused unto the Pope of Rome, that hee was an Heretike, and the Pope sent for him, and put him in prison, and while he was in that prison he made this Psalme and sent it unto the Pope, and said, if that he were an heretike then was that Heresie, for that was his faith and his beleefe: and when the Pope saw that what he had said therein, was all our faith, he anon delivered him out of prison, and commanded that this Psalme to be said every day at the beginning of service, and so he held Athanasius for a good Christian, but hee would never after goe to his Bishopricke, because they accused him of Heresie. Topasond was sometime holden of the Emperour of Constantinople, but a great man that he sent to helpe the country against the Turkes, did hold it to himselfe, and called himselfe Emperour of Topasond.

And from thence men goe through little Armony, and in that country is an old Castle that is on a Roocke, that men call the Castle of Sipres, and there men finde an Hawke sitting upon a perch right well made, and a fayre Lady of Fairy that keepeth it, and he that will watch the same Hawke seaven dayes and seaven nights, some say that it is but thre dayes and thre nights, alone, without any company, and without sleepe: this faire Lady shall come unto him at the seaven, or at thre dayes end, and shall grant unto him the first thing that hee shall aske of worldly things, and that hath often bene pruned.

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So vpon a time it befell that a man who at that time was King of Armony, that was a right doughty man, watched vpon a time, and at the seauen daies end, the Lady came to him and bad him aske what he would, for he had well done his dulle: and the King answered and said, that he was a great Lord, and in good pease, and he was rich, so that he would aske nothing but the continuall loue of the saie Lady, or to haue his will of her. Then this saie Lady answered and said vnto him, that he was a fool, for he wold not what he asked, neither might he haue her, but he should haue asked of her any worldly thing, for she was not worldly. Then the King said he would nought else: and she said, for he would aske nought else, she would grant him and all that come after him, three things, and said vnto him: Sir King ye shall haue warre without pease vnto the ninth degree, and ye shall be in subiection vnto your enemies, and ye shall haue great neede of good Cattell. And since that time all the Kings of Armony haue bene in warre, and needy, and vnder tribute of the Saracins. Also a poore mans sonne who watched on a time, asked of the Lady that he might grow rich and happy by merchandise, and the Lady granted him, but she said to him that he had asked his vndoing, for great poyse that he should haue thereof.

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thereof. And this man became so great a merchant both by sea and land, that he was so rich that he knew not the thousand part of his goods. Also a knight of the templers watched likewise, and when he had done, he desired to have a purse full of gold, and whatsoever he took thereof, it should ever be full againe: and the Lady granted it him, but she told him that he had desired his destruction, by the great mispending that he should have of the same purse, and so it befell. But he that shall watch both great neede to keepe him from slepe: for if he slepe he is lost, so that he shall never be seen after. But this is not the right way, but for a marvaile.

From Topalond men goe to great Armony, to the Citie Artypzon, which aforesaid was a fayre Citie, but the Turkes have so destroyed it, that there, neither groweth wine nor fruit. From Artypzon, men goe to the hill Sabistocoll, and there nere is another hill called Arath, but the Jewes call it Thana, where the Arke of Noe rested after the Deluge, and on that hill a man may see very farre in cleare weather, for the hill is full of many miles of height, and some say they have bene there and put their fingers in the holes where the fiend went out when Noe saide in this manner, Benedicite. But I iudge that for know that is alway upon that hill, both Winter and Summer; no man may goe up since NOE was there: but onely one is said to have bene there, who brought a plank that yet is in the Abbey at the hill foote, for he had great desire to goe upon that hill, and when he was at the third part upward, he was so weary that he might not goe further, and he rested him and slept, and when he was awake, he was downe at the hills foote: and then prayed he to God devoutly that he would suffer him to goe to the upper part of the hill, and an Angell said, that he should have his desire, and so he did, and since that time no man did ever come there. And therefore a man ought not to beleve all things that are spoken of it.

And from thence men goe to a Citie that is called Tanyzo, which is a faire and a rich Citie. Beside that Citie is an hill of salt, and thereof every man taketh what he will: and there
dwell

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dwelle many Christians vnder tribute of the Saracens. From
thence men goe through many Cities, Townes, and Vil-
lages toward Inde, and then come to a Citty that is called
Cassage. that is a faire citty, and nexte that citty is abundance of
corne, vines. and all manner of fruits. and there met the three
kings together, that went to make their offerings to our Lord



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in Belhelem. From that Cittle men goe to another called Carrabage. and Panims say that Christians may not dwell there. but they dye soone, yet they know not the cause. From thence men goe thzough many Countreies, Citties and towne, so that it were too long to tell all, and to the Cittle of Cerna, that was sometime so great, that the wall was five and twenty miles about, which yet may be sene, but it is not now inhabited, and at that place endeth the Land of the Emperour of Persia.

Of the Country of Iob, and of the kingdome of Chalde.
Chap. xlix.



On the other side of the Cittle of Cerna, men enter into the Land of Iob, that is a good land, furnished with plenty of all fruits, & it is also called Sware. In this land is the cittle of Thomar. This Iob was a Panim, and also he was Cosraas son, and he beld that land as the prince thereof, and he was so rich that he knew not the hundred part of his goods, and after his poore, yet God made him richer then ever he was before, so that he was King of Joumes, after the death of king Esau, and when he was king he was called Ioab, and in that kingdome he liued an hundred threescore and ten yeares, so that when he dyed he was two hundred forty and eight yeares old. And in that land of Iob is no want of any thing that is needefull for mans body. There are hills where men finde Manna, which Manna is called Angels bread, it is white of colour, and much sweeter then Sugar or honny, and it cometh of the dew of heauen that falleth on the hearbs, and there it congealeth and waxeth white, and it is used in medicines for rich men.

This Land boundeth on the land of Chalde, which is a great land, and there the men are very sayre, and well apparellled, as with cloath of Gold, beset with costly Pearles and many other precious Stones. The women are but hard favoured & goe bare foot, and meanly clad, with a wide and course coate, but so thort that it scarce couers their knees, their skenes are long

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long, dole to the soole: they haue long blacke hayre hanging about their shoulvers, and are nothing lovely to looke vpon, but I had best say no more, for I am afraid I shall get small thanks for my praising of them. In this land of Chalde afore- said is a Citie called Hur, and in that Citie was Abraham the Patriarke borne.

Of the kingdome of Amazony, where dwel none but women.
Chap. I.

Nere the Land of Chalde is the land of Amazony, wherein dwell no men, but all women, as men say, for they will suffer no man to liue among them nor to haue rule ouer them. For aforesetime there was a king and men dwelling in that land, & they had towres as in other Countries. Now it befell that the king had great warre with the men of Sychy, this king was called Colopius, and he was slaine in battaile, and all the Nobles of his land. When the Quene and the other Ladies of the land heard that the king and the Lords were slaine, they gathered them together and killed all the men that were left in
their

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their land among them. And when they will haue any men to
lye by them, they send for them into a Country that is nere
their land, and the men come and stay there right dayes, or as
the woman liketh, and then goe they againe, and if they haue
men childzen they send them to their fathers when they can
calle and goe, if they be maid childzen they keepe them: and if
they be of noble blood they haue the left pap shew for bea-
ring of a shield, and if they be of a lower degree they haue the
right pap a way for shewing. For the women of that country
are good warriors, and are often in pay with other Lords,
and the Queene of that land governeth well the land: this land
is inuironed with water. Beside Amazony is the land of Ter-
magute, that is a good land and profitable, and for the goodnes
of that land king Alexander did make a Citie there, and called
it Alexandria.

Of the land of Ethiope. Chap. ij.



On the other side of Chalde toward the South side,
is Ethiope, a great land. In this land on the South
are the folke very black. In this land is a well that
in the day the water is so colde that no man may
drinke

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Drinke thereof, and in the night it is so hot that no man may abide to put his hand in it. In this land the rivers and all the waters are troubled, and some yeld salt for the great heate, and men of that land are some drunken, and have little appetite to meate. They have commonly the fluxe of the body, and live not long.



In Ethiopie are such men as have but one foote, and they goe so fast that it is a great marvelle and that is a large foote, for

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the shadow thereof conereth the body from Sun or raine. When they lye vpon their backs, & when their children are first borne, they looke like russet, but when they ware old, then they be all blacke. In Ethiope is the Land of Saba, of which one of the Kings that fought our Lord at Bethlehem was King.

Of Inde the more and the lesse, and of Diamonds : of small people ; and other things. Chap. liij.



From Ethiope men goe into Inde, through many and diuers Countries : first, through Inde the more, and it is parted into three parts, that is to say, Inde the more, which is a hot Land : and Inde the lesse, which is a temperate land : and the third part is toward the North, & there it is very cold, so that with great cold, frost and Ice, the water becomes Christall, and vpon that groweth the rich Diamonds that are of troubled color, which Diamond is so hard that no man may breake it. Other Diamonds men finde in Araby, that are not so good, for they are more soft, and there be some in Cipres. In Macedonia men finde Diamonds likewise, but the best are in Inde, and some are many times found in Amasse, in the Mine where gold is gotten, when men breake the masse in peeces : sometimes men finde some as great as a Pease, and some lesse, and those are as hard as those of Inde : sometime there are good Diamonds found in Inde vpon the rocks of Christall : and also vpon the reckes of Adamant in the Sea. And vpon other hills are Diamonds found that are as great as Hazell Nuts, which are all square, and pointed of their owne kinde, and they grow two together, male and female, and are nourished with the dew of heauen, and they engender commonly and bring forth other small ones, which increase & grow all the yere. I haue many times tryed, that if a man keepe them with a little of the Rocke, and wet them often with the dew, they will grow every yere, and the small will ware great : and if a man doe beare that Diamond on his left side, then it is of more vertue, for the strength of their growing is toward

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toward the North, that is, on the left side as men of those countries say. To him that beareth the Diamond with him, it giveth hardnesse, it keepeth the lims of the body, it also giveth a man victory over his enemies if his cause be right, and it keepeth him that beareth it in good temper, free from strife, riot, ill dreames, sorceries and enchantments. Moreover no wilde beaſt ſhall aſſaile or any way hurt him. This Diamond ſhould be neither bought nor ſold, but given freely, for then it is of moſt vertue. It healeth the lunaticke, and him that is poſſeſſed with a ſpell: and as ſoon as any venime or poiſon is brought nere to the Diamond, it moyſneth, and begins to ſweat, and men may eaſily poliſh them, though ſome thinke they may not be poliſhed. But men may aſſay them well in this manner: firſt, cut them on precious ſtones, as Sapphires, or upon Chriſtall, and then take a ſtone that is called Adamant, and lay a needle beſore that Adamant, and if the Diamond be good and of vertue, the Adamant ſhall not touch the needle to it, whiles the Diamond is there. And this is the proſe that they make beyond the Sea. But it chanceth ſometime that the good Diamond loſeth the vertue through him that beareth it, and therefore it is needefull for to make it recover the vertue againe, or elle it is of little value.



Handwritten notes in the right margin, including the name "Mandeuile" and "John".

Handwritten notes in the right margin, including the word "people" and "of".

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Of diuers Kingdomes and Iles in the Land of Inde.

Chap, liij.



Here is in Inde many countries and diuers kingdomes, and it taketh the name of a riuer that runneth through it, which is called Inde also, and there are many precious stones in the said riuer, and diuers other strange things, as Beles of thirty fote long: and men that dwell nere that riuer are of euill colour, yellow and greene. In the land of Inde are more then fouethousand Iles that are inhabited, (beside diuers that are uninhabited) and in each one of those are great plenty of Cities, and much people: for the Indians are of that condition that commonly they passe not out of their Land, for they dwell vnder the Planet Saturne, which maketh his course through the twelue Signes but once in thirtie yeeres yet the Moone passeth through the twelue Signes in one moneth, and for that Saturne is of so little stirring, therefore men that dwell vnder it, and in that Climate, haue no good will to stirre much abroad. But in our Country it is contrary, for we are in a Climate that is vnder the Moone, and of light stirring, and therefore it giueth vs will to much moving and stirring, and to goe into diuers Countries of the world, for it goeth about the world more swifter then any other Planet doth. Also men passe through Inde to many Countries by sea. And then they come to the Ile of Hermes, where Marchants of Venice, and of Gene, and of diuers other parts of Christendome come to buy their Marchandise. And it is so warme there in that Ile that mens members hang downe to their shankes, for the great dissolving of the body. But men of that country that know better manners doe binde them strait, and anoint them with ointments made therefore for to hold them by, whereby they may liue more chastly.

In this Land men and women lye all naked in the riuers from the beginning of the beate of the day till it be past noone, and they lye all in the water but the face for the great beate

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pease that is there, and the women be not ashamed for the men. In this Ile the ships are without naile or bands of iron, lest the rockes of Adamant that are in the sea should draw the ships to them. From this Ile men go by sea to the Ile of Lana where is great plenty of cozne, and the King of this Ile was sometime so mighty that he held war against King Alexander with great strength: men of this Ile haue many manners of beliefes and faith, and haue also diuers lawes: for some doe worship the Sunne, some the Fire, some the Trees, and some the Serpents, or any other thing that they first met in the morning, and some doe worship simulacres & Idols, but betwixen simulacres and Idols is no difference, for they are but Images made to what likenesse soeuer a man may inuent: for some Image hath an head like an Ore. and some haue three or foure heads, one of a man, or an horse, or Ore, or any other beast that a man hath seene.

And ye shall vnderstand, that they that worship simulacres, they worship them for worthy men that were sometime, as Hercules & others, who did many meruailes when they liued. For they say they know well that they are not that God which created all things, but they that are in estimation with God for the meruailes they did, and therefore they worship them. And

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so say they of the Sonne, for it chaungeth oft times, and giueth
sometime great heate for to nourish all things on earth: and
because it is so great profit, they know well that it is not
God, but it is in Gods fauour, and he loneth it moze then any
other thing, and for this cause they worship it.

Also they haue their reasons for other planets, and for the
moone, for it is profitable and needefull. And of Idols they say
that the Ore is the holiest that they may finde on earth, and
moze profitable then any other: for hee doth much good, and
none ill, and they know well that it may not be without the
speciall grace of God, and therefore they make their God the
one halfe like an Ore, and the other halfe like a man, for man
is the fairest and chiefeest creature in the world. And they doe
worship to Serpents, and other beasts that they first meete in
the morning, and namely those beasts that haue good meeing,
after whom they speake well all the day after, the which they
haue proued of long time, and therefore they say that this mee-
ting cometh of Gods grace, and therefore they doe make
Images like vnto these things, that they may worship them
before they meete any thing else.

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And there are some of them that say some Beasts a better for to mete then others, for Hares, Swine, and other beasts are ill to mete first, as they say. In this Ile of Cana are many wilde beasts, and also in that country are as great as poundes here, and they take them with Pastilles, for cats may not take them. From thence men come to a Citie that is called Sarchis, and it is a faire and good Citie, and there dwell many true believing Christians, and there be men of Religion. From thence men come to the Land of Lombe, and in that land groweth Pepper, in a forrest that is called Tombar, & it groweth in none other place more in all the country, then in that forrest, and that forrest is fifty dayes journey, and there by the land of Lombe is the Citie of Polomes, and vnder that Citie is a hill that men call Polombe, and thereof taketh the Citie his name.

And so at the fote of the same hill is a right faire and cleare well, that hath a full good and swete sauour, and it smelleth of all manner sorts of spices. And also at each houre of the day it changeth his sauour diuersly, and who so drinketh thrice in the day of that well, he is made whole of all manner of sickness that he hath, I haue sometime drunke of that well, and me thinketh yet that I fare the better: some call it the Well of youth

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they that drinke thereof seeme to be young alway,
the sicknesse: and they say that this Well comes
of the terrestre, because it is of such vertue. In this
the Ginger, and thither come many rich marchants
In this country men worship an Dre, for his great
and mekenesse, and the profit that is in him, for they
go to labour five or seauen yeares, and then they eat
the King of that land hath evermore an Dre with
he that keepeth him, every day taketh his fees for the
And also every day he gathereth his urine, and his
in a vessel of Gold, and beareth it to the Prelate that
is Arch porta papaton, and the prelate beareth it to the
and maketh thereupon a great stoure, and then the king
in his hand therein, and they call it gaule, and he annoint
his front and his breast therewith, and they doe it great
worship, and say hee shall be fulfilled with the vertue of the
Dre before said, and that hee is hallowed through vertue of
these things, as they say. And when the King hath thus
done, then other people that are there, according
to their degree, if they may have any of the same.

In this Country their Idols are halfe man and halfe Dre,
as in the figure in the second page before is shewed, and out of
these Idols the wicked Spirit speaks vnto them, and giues
them answer of what thing that they aske him: and before
these Idols they many times slay their children, and sprinkle
the blood on the Idols, and so make sacrifice. And if any man
dye in that country, they burne them in token of penance, that
hee should suffer no penance if hee were laid in the earth by
eating of wormes: and if his wife haue no children, then they
burne her with him, and they say that it is good reason, that
she keepe him company in the other world, as she did in this,
but if she haue children she may liue with them, if she please,
also if he will. In this country groweth good wine and women
drinke wine and men none, and women haue their heads and
not men.

of Sir Iohn Mandeuile, Knight.

Of the Kingdome of Mabaron,

Chap. liiiij.



From this land men goe many a dayes journey to a country called Mabaron, and this is a great kingdome, therein are many faire Cities and townes. In this Land lyeth S. Thomas in a fayre tombe, in the Cite of Calamp, and the arme and the hand



that he put into our Lords side after his Resurrection, when Christ said vnto him, Noli esse incredulis, sed fidulis, that is to say, Be not of vaine hope, but beleue: that same hand lyeth yet without the tombe bare, and with this hand they glue their doomes in that country, to wit, who saith right, and who doth not, for if any arise be betwene two parties, they write their names and put them into the hand, and then incontinent, by the hand casteth away the bill of them that doth wrong, and holdeth the other still that doth right, and therefore men come from farre countries to haue iudgement of causes that are in doubt.

In this Church of Saint Thomas is a great Image, that is a simulacre, and it is richly beset with pzeious stones and

93 pearles,

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pearles, so that Image men come in pilgrimage from farre countries with great deuotion, and there come some pilgrims that beare sharpe knives in their hands, and as they goe by the way, they slash their shankes and thighes that the bloud may come out, for the love of that Idoll, and they say that he is hely that will dye for that Idols sake. And there is some that from that time that they goe out of their houses at each thirde pace they kneele, till that they come to this Idoll, and when they come there, they haue Incense, or some other thing to offer to the Idoll. And there befoze that Minster or Temple of this Idoll is a riuer full of water, and in that riuer pilgrims cast Gold, Silver, Pearles and other pzeious stones without number in stead of offerings, and therefore when as the Minister hath any neede of mending, then the maister of the minster goes vnto that riuer, and takes out thereof as much as is needfull for the mending of the Minister.



And ye shall vnderstand that when any great feast of that Idoll come, as the dedication of the Temple, or of the shewing of the Idoll, all the country thereabout assemble there together, then they set the Idoll with great reuerence in a chaire richly beset with gold and tapestry, and so they carry him with great reuerence and worship round about the citie, before

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Adam and Eve,
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of Sir *John Mandeuile*, Knight.

is nothing vnder locke, and as rich is one man as another : but they haue an euill custome in eating of flesh, for they eate mans flesh moze gladly then other. Neuerthelesse, in that land is abundance of corne, of flesh, of fish, of gold, of silver, and of all manner of good : And thither doe Merchants bring children



for to sell, and those that are fat they eat, but those that be leane they keepe till they be fat, and then are they eaten. And beside this Ile of Lambry, is another called Somober, the which is a good Ile, and there be men and women that are of the nobilitie are marked in the visage with a hot yron, that they may be knowne from other, for they thinke themselves the worthiest of the world, and they haue euermore warre with those men that are naked, of whom I spake befoze. And there are many other Iles and people, of the which it were ouermuch for to speake here.

Of the country and Ile called Iana, which is a mighty land.
Chap. lvj.

And there is also a great Ile that is called Iana, and the King of that country hath vnder him leane things, for he

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is a very mighty Prince. In this Ile groweth all manner of spices more plentifully then in any other place, as Ginger, Cloues, Nutmegs and other: and ye shall vnderstand that the Prince beareth the Name: Also in that Ile is great plenty of



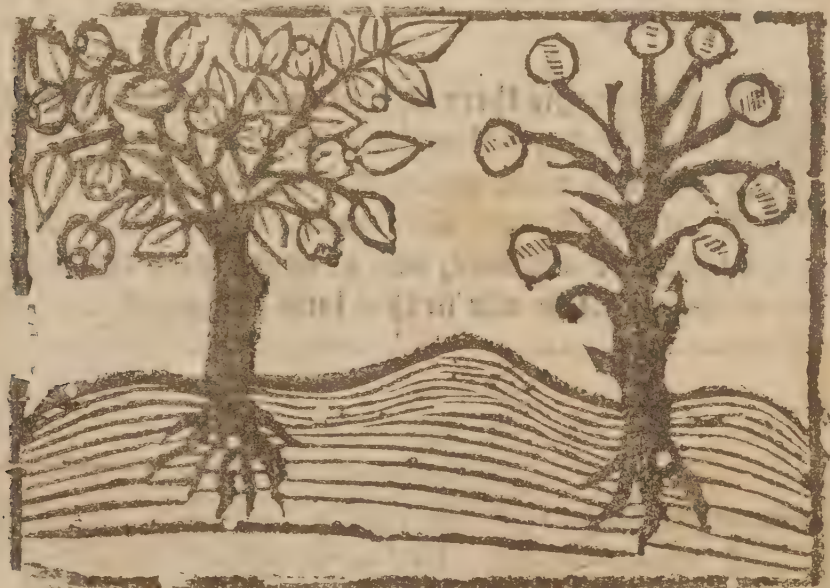
all things (as wine. The King of this Ile hath a rich palace, with the hall that is in the world, for all the staires of his hall and chambers are made one of gold and another of silver, and all the walles are plated with fine gold and silver, and in those plates are written stories of knights and battailes: and the floores of the hall and chambers are of gold and silver, so that no man would beleue the great riches that are there, except he had seene it: and the King of this Ile is so mighty, that he hath many times overcome the great Caane of Cathay, which is the mightiest Emperour that is in the world, there is often warre betwene them, for the great Caane would make him hold his land tributary of him.

Of the Kingdome of Pathen or Salmasse, which is a goodly land. Chap. lvij.

AND for to goe forth by the Sea, there is an Ile that is called Pathen, and some call it Salmasse, for it is a great king.

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kingdome with many faire Cities. In this land grow trees
that beare meale, of which men make faire bread and white, &
of good flavour, & it cometh like as it were to beate. And there be
other trees which beare venim, against the which is no medi-



cine, but only to take of the leaves of the same trees and stampe
them, and temper them with water, and drinke it, as also he
shall be sorely. for nothing else may helpe him. And if ye
will knowe howe these trees beare meale, I shall tell you: men
belve with an hatchet about the roots of the tree by the earth,
and they pierce it in many places, & then cometh out a liquour,
the which they take into a vessel and let it in the Sunne, and
drie it, and when it is drie they carry it unto the mill to grinde,
and therof is faire meale and white. Also honey, wine and venim
are drawne out of other trees in the same manner, and they
put it into vessels to keepe. In that Ile is a dead sea, which is a
water that hath no bottome, and if any man fall therein he
can never be found: beside that sea groweth great Canes, and
under their rootes men finde precious stones of a great verue,
for he that beareth one of those stones about him, there may no
Iron wound him nor draw blood of him, and therefore they
that have those stones fight full hardely, for there may no wea-
pon that is of Iron wound him, therefore they that knowe the

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manner, make their weapons without yron, and so they slay them.

Of the Kingdome of Talonach, the King whereof hath many wiues. Chap. lvij.

A Polber Ile there is, that men call Talonach, the same is a great land, and therein is great plenty of fish, and other goods, as you shall hereafter heare. And the King of that land hath as many wiues as hee will, a thousand and moe, and he neuer lyeth but once by any one of them: And also in that land is a great meruaile,



for all manner of fishes of the Sea come thither once a yere one after another, and they lye nere the Land, sometime on the land, and so lye three dayes, and men of that land come thither and take of them what they will, and then goe those fishes away, and another sort cometh, and lyeth also three dayes, & men take of them, and thus doe all manner of fishes, til all haue bene there, and men haue taken what they will. But no man can tell the cause why it is so: But they of that countrie say, that those fishes come so thither to doe worship to their King, for they say he is the worthiest King of all the worlde, for he hath



so many values, and getteth so many children of the
 same King hath xliij. **P.** Elephants or moe, which be same, and
 they be kept for his pleasure by the men of that countrey, so
 that he may haue them ready at his hand when he hath any
 warre against any King or Prince, and then he doth put upon
 their backs castles and men of war, as the vse of that land is,
 as other Kings and Princes doe thereabout.



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And from this Ile men goe to another Ile, called
Kalo, and the men of this Ile when their friends
are sicke, and that they helpe surely that they shall
dye, they eat them and drag them by quicken
tree, and say it is better that birds, that are Angels of God,
eate them, then woymes of the earth. From thence men goe to
an Ile where the men are of an ill kind, for they nourish beastes
for to strangle men. And when their friends are sicke that they
thinke they shall dye, then doe those beastes strangle them, for
they will not that they dye a kindeley death, for then should they
suffer too great paine, as they say, and when they are thus dead
they eate their flesh for venison.

Of the Island of Melke, wherein dwelleth euill people.
Chap. lx.

From thence men goe by sea through many Iles vnto
to an Ile called Melke, and there be full ill people,
for they haue none other delight but for to fight and
slay men, for they drinke gladly mans blood, which
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blood they call god, and hee that can slay most, is of most
fame among them. And if there be two men at strife, and af-
ter be made friends, then must they drinke either others blood,
or else the accord is of no value. From this Ile men goe to an-
other Ile that is called Traconit where all men are as beasts,



for they are unreasonable, & they dwell in caves, for they haue
not wit to make houses: these men eat Adders, and speake not,
but

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but make such an noisse as Adders doe one to another, and they make no force of riches, but of a stone that is of forty colours, and it is called Traconit, and in that Ile they knowe not the vertue thereof, but they couet it for the fairenesse.

Of the Iland named macumeran, whereas the people haue heads like hounds. Chap. lxj.



From that Ile men goe to another that is called Macumeran, which is a great Ile and a faire, and the men and women of that country haue heads like Hounds, they are reasonable, and worship an Ore for their god, they goe all naked but a little cloath before their priuate members, they are good men to fight, and they beare a great Target, with which they couer all their body, and a speare in their hand, and if they take any man in battaile, they send him to their King, which is a great Lord, and deuout in his faith, for he hath about his necke on a Chaine three hundred great Pearles, and as the Papists say their Pater-noster, and other prayers, so their King saith every day three hundred prayers to his God, before he either eate or drinke, and he beareth also about his necke a Ruby, orient, fine and good, that is nere

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a foote and five fingers long. For when they chose their King they giue to him that Ruby to beare in his hand. & then they leade him riding about the Citty, and then ever after they are subiect to him, and therefore he beareth that Ruby alway about his necke, so if he bare not the Ruby, they would no longer hold him for King. The great Caane of Cathay hath much coueted this Ruby: but he might neuer haue it, neither by warre nor by other meanes: And this thing is a full true and



heruous man, for men may goe safely and surely through his land, and beare all that they will, for there is no man so hardy to let them. And from thence men goe to an Ile that is called Siso: this Ile is more then an hundred mile about, and therein be many Serpents which are great, with yealow stripes, and they haue foure feete, with short legs, and great clawes, some be five fadome of length and some of eight, and some of tenne, and some more, some lesse, and they be called Cocodrils: and there be also many wilde beastes and Elephants.

Also in this Ile and in many Iles thereabout, are many wilde Beeste with two beate, and there are also in that Country white Lyons, and many other strange beastes, but if I should tell all, it would be too long.

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Of a great Ile called Dodyn, where are many men
of euill condition. Chap. lxij.

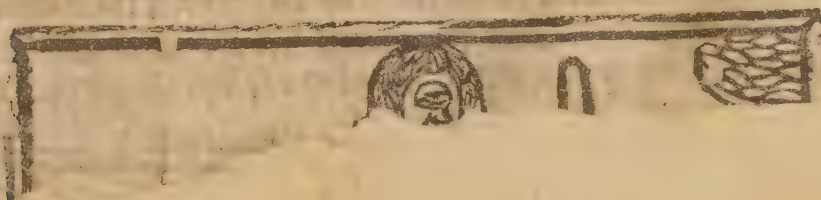


Then is there another Ile, called Dodyn, and it
is a great Ile. In the same Ile are many and di-
uers sorts of men, who haue euill manners, for
the father eateth the sonne, and the sonne eateth
the husband his wife, and the wife her husband. And if it be
that

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that the father be sicke, or the mother, or any friend, the son goes soone to the priest of the law, and prayeth him that he will aske of the Idoll, if his father shall dye of that sicknesse or not. And then the priest and the son kneele downe before the Idoll deuoutly, and aske him, and he answereth to them, and if he say that he shall live, then they keepe him well, and if he say that he shall dye, then commeth the Priest with the sonne or with the wife, or any that is a friend vnto him that is sick, and they lay their hands ouer his mouth to stop his breath, and so they slay him, and then they smite all the body into piéces, and prayeth all his friends for to come and eate of him that is dead, and they make a great feast thereof, and haue many minstrels there, and eate him with great melody.

And so when they haue eaten all the flesh, then they take the bones and bury them, all singing with great mirth, and all those of his friends that were not there at the eating of him haue great shame and reproofe, so that they shall neuer more be taken as friends.



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of their front, and they eat their flesh and fish all raw. And
in another Ile are men that haue no heads, and their eyes
are in their shoulders, & their mouth is on their breast. In an-
other Ile are men that haue no head nor eyes, & their mouth
is in their shoulders. And in another Ile are men that haue
not faces without noses, and without eyes, but they haue the

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small round holes in stead of eyes, and they haue flat mouthes
without lips. And in that Ile are men also that haue their fa-
ces all flat without eyes, without mouth, & without nose, but
they haue their eyes & their mouth behind on their shoulders.



And in another Ile are soule men, that haue their lins as
in the Sun,
other Ile

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and they get childzen when they vse the members of a man,
and they beare childzen when they vse the members of a wo-
man, many other manner of folke be in the same Isles there,
about: of whom it were too long to tell all.

Of the kingdom of Man...

of Sir Iohn Mandeuile, Knight.



Land, and women of that Country that are wedded, beare crownes vpon their heads, that they may be knowne by it. In this country they take a beest that is called a Ropie, and they haue it to goe into walets and riuers, and straight way be brinsyth forth of the water great fishes, and thus they take fish as much as them needeth.

From this Citie men goe many dayes Iourney to another Citie called Cassay, which is one of the fairest of the world, for that citie is nere fifty mile about, & there is in that Citie abouerth. principall gates without. From thence wither this pines is another great Citie, and within this Citie are more then ten thousand bridges, and vpon each bridge is a strong tower, where the keepers dwell, to keepe it against the great Caane, for it boundeth on his land: and one each side of the this runneth a great riuer, and there dwell Christians and other, for it is a good & plenteous countrey, and there groweth very good vines: In this Citie the King of Speny last went to dwell, and there dwell yet religious men. And men goe vpon the riuer till they come to an Abbey of Spenkes a litle from the Citie, and in that Abbey is a great garden, and therein is sundry sorts of trees of diuers fruite: In that garden

are.

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are diuers kindes of beastes as Babounes, Apes, Marmozets, and other, and when the Couent haue eaten, a Monke taketh the remainder and beareth it into the Garden, and ringeth once with a bell of silver, which he holdeth in his hand, and anon come all those beastes that I spake of, and many more, more two or three thousand, and he giueth them meat in faire vessels of silver, and when they haue eaten, he smitteth the bell againe, and they goe away: and the Monke saith that those beastes are soules of men that are dead, and those beastes that are faire, are soules of Lords and other rich men, and those that are foule beastes, are soules of other commons: and I asked them if it had not bene better to giue that reliefe to poore men, and they said, there is no poore man in that country, but if there were, yet were it more almes to giue it to those soules that suffer there their penance, and may goe no farther to get their meat, then to men that haue wit, and may trauaile for their meat. Then men come to a Citie that is called Chibens, and there was the first siege of the King of Mancy. In this citie are threescore bridges of stone as faire as may be made.

Of the Land of Pigme, the people whereof are but three spans long. Chap. lxiiiij.

When men passe from the Citie of Chibens, they passe ouer a great Riuer of fresh water, and it is nere foure miles broad, and then men enter into the land of the great Crane. This riuer goeth through the land of Pigme, and there men are of little stature, for they are but three spans long, and they are very faire both men and women, though they be little, and they are married when they are halfe a yere old, and they liue but eight yere, for he that liueth eight yere is holden very old, & these small men are the best workemen of silke and of cotton, and all manner of things that are in the world: and these men trauaile not, nor till land, but they haue among them great men, as we are, so trauaile for them, and haue great scoone of those great men, as we would haue of Gyants, or of them if they were among vs.

of Sir Iohn Mandewile, Knight.

Of the Citie of Menke, where a great Nauie is,

Chap. lxxv.



From this Land men go through many Countries, Cities and townes, til they come to a citie that men cal Menke. In that citie is a great Nauie of Ships, and they are white as snow by reason of the colour of the wood that they are made of, and they are made as it were great houses, with halles and chambers, and other easements.

Of the Land named Cathay, and of the great riches thereof.

Chap. lxxvj.

And from thence men goe vpon a Riuer that men call Ceremolan, and this Riuer goeth through Cathay and doth many times harme when it wareth great: Cathay is a faire Country and rich, full of goods and merchandise: thither come Marchants euery yere so to fetch spices and other merchandises more commonly then they do to other countries. And ye shall vnderstand that the Marchants that come from Venice, or from Gene, or from other places of Lombardy, or of Italie, they goe by Sea and land eleauen moneths and more or they come to Cathay.

Of a great Citie named Cadon, wherein is the great Caanes Pallace and siege.

Chap. lxxvij.

In the prouince of Cathay toward the East, is an old Citie, and beside that Citie the Tartarians haue made another Citie that men cal Cadon, that hath xij. gates, & betwixen each two gates is a greete mile, so those two Cities the old and the new, is round about xx. miles. In this Citie is the Pallace and siege of the great Caane, it is a very fayre place and great, of which the wals about be two mile, and within that are many fayre places, and in the garden of that Pallace is a very great hill, on the which is another Pallace, and it is the fairest that may be found in any place, and all about the hill are many

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treés bearing diuers fruits, and about this hil is a great ditch, and there nêre are many riuers on each side, and in those are many wilde Foules that he may take and not goe out of the Pallace. Within the hal of that pallace are riyg pillars of gold, and all the wals are couered with rich skinnés of beasts that men call Panthers.

Those are faire beasts and well smelling, and by the smell of those skinnés, none euill smell may come to the Pallace: those skinnés are as red as blond, and they shine so against the Sunn that a man can scarcely behold them, and those skins are esteemed there as much as Gold. In the midst of the Pallace is a place made that they call, the Mountour for the great Caane, that is wel deckt with great and precious stones hanging about, and at the foure corners of the Mountour are foure nedders of gold, and vnder that Mountour and about are Conduits of Beuerage, that they drinke in the Emperours Court. And the hall of that Pallace is richly deckt and well: and first at the vpper end of the hall is the Throne of the Emperour very high, where he sitteth at meat, at a Table that is well bordred with Gold, and that border is full of pzeious stones and great Pearles, and the grées on which he goeth by are of diuers precious stones bordred with gold.

At the left side of his throne is the seate of his wife, a degré lower then he sitteth, and that is of Jasper, bordred with gold, and the seate of his second wife is a degré lower then the first, and that is also of good Jasper, bordred with Gold: and the seate of the third wife, is a degré lower then the second, for alway hê hath thrê wines with him wheresoener he is: he sîdes these wines. on the same side sitteth other Ladies of his kinne, each one lower then other, as they are of degré, and all those that are married, haue a counterfalte of a mans fote vpon their heads nêre a cubite long, all made with Precious stones, and about they are made with shining feathers of Pe- rocks or such other, in token that they are in subiection of man, and vnder mens fête, and they that are not wedded hane none such. And on the right side of the Emperour sitteth first his Sonne, the which shall be Emperour after him, and hê sitteth

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Sitteth also a degree lower then the Emperour, in such manner of seates as the Emperour sitteth, and by him sitteth other Lords of his kinne, each one lower then other, as they are of degree. And the Emperour hath his table by himselfe alone, that is made of Gold and precious stones, or of white Chyffall or yellow bozred with gold, and each one of his wiues hath a table by her selfe.

And vnder the Emperours Table sitteth foure Clarke at his seete, that writeth all that the Emperour saith, be it good or ill. And at great feasts, about the Emperours Table, and all other Tables in the hall is a Vine made of gold, that goeth all about the hall, and it hath many branches of Grapes, like to grapes of the Vine, some are white, some are yellow, some red, some greene, and some blacke: all the red are of Rubies, of creamies, or Allabonce, the white are of Chyffall or Wyrrall, the yellow are of Topaces, the greene of Emeraunds, and Crisalites, and the blacke are of Quickes and Gerands, and this Vine is made thus of precious stones so properly, that it seemeth that it were a Vine growing. And before the Board of the Emperour standeth great Lords, and no man is so hardy to speake vnto him, except it be Positions to solace the Emperour. And all the vessels that is serued in his hall or chambers, are of precious stones, and specially at the tables where greate Lords eate, that is to say, of Jasper Chyffal, Amatis or fine gold, and the cups are of Emeraunds, Saphires, Topaces, and other: of any manner of stones and silver haue they no vessels, for they esteeme but little of silver to make vessel of, but they make of silver graces pillars and pauements of hals and chambers. And yee shal vnderstand that my fellow and I were in wages with him xij moneths against the King of Manchy, vpon whom he made war, and the cause was, we had so great desire to see the nobilitie of his Court, if it were such as we heard speake of, and truly we found it more richer, and of greater royaltie then euer we heard speake of, and we should neuer haue beleued it had we not seene it: but yee shal vnderstand the vse of our eating and drynking is moze ciuill among vs then in those Countries, for all the commons eate

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Upon skins of beasts on their knees, and eate the flesh of all manner of beasts, and when they haue all eate, they wipe their hands on their skirts: and they eate but once in the day, and eate but little bread, but the manner of the Lords is ful noble.

Wherefore the Emperour of Cathay is called the great Caane.
Chap. lxxviii.



And yee shall vnderstand why he is called the great
Caane: yee know that all the world was destroyed
with Noes flood, but Noe his wife and children.
Noe had three sonnes, Sem, Cham & Iapheth. Cham
when yee saw his fathers priuities naked when hee slept, hee
scorned it, and therefore hee was cursed, and Iapheth couered
it. These three brethren had all land. Then Cham tooke the
best part Eastward, that is called Asia, Sem tooke Africke, and
Iapheth tooke Europe. Cham was the mightiest and richest of
his brethren, and of him are come the Panim folke, and diuers
manner of men of those Isles, some headlesse, & other men dis-
figured: for this Cham the Emperour, they called him Cham
and Lord of all. But yee shall vnderstand that the Emperour
of Cathay is called Caane, and not Cham, and for this cause:
it is not long agoe that all Tartary was in subiection and
thral to other nations about, and they were made heardsmen
to keepe beasts, and among them was his linages of Kings, the
first was called Tartary, that is the best, the second linage is
called Tamahot, the third Furace, the fourth Malaire, the fift
Semoth, the sixt Menchy, and the seauenth Sobeth. These are
all holden of the great Caane of Cathay. Now it befell that
the first linage was an old man, and he was not rich and men
called him Chanus. This man lay and slept on a night in his
bed, and there came to him a knight all white, sitting vpon a
white horse, and said to him, Caane sleepest thou? God that is
almightie sent mee to thee, and it is his will that thou say to the
his linages, that thou shalt be their Emperour, for yon shall
conquer all the land about you, and they shall be in your subie-
ction, as you haue bene in theirs, and when the morrow came
hee

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hee rose vp and said so to the seauen linages, and they scorned him, and said hee was a foole: and the next night the same knight came to the viij. linages, and bad them in Gods behalfe to make Chanius their Emperour, and they should be out of all subiection. And on the morrow they chose Chanius to be Emperour, and did him all worship that they might doe, and called him Caane as the white knight called him, and they said they would doe as hee bad them. Then he made many statutes and lawes, the which they called Alakan. The first statute was, that they should be obedient to God almighty, and beleue that he should deliuer them out of thraldome, and that they should call on him in all their works. Another statute was, that al men that might beare armes should be numbred, and to each ten should be a Master, and to a hundred a Master, and to a thousand a Master. Then he commanded to all the greatest and principallest of the viij. linages, that they should forsake all that they had in heritage or lordship, and that they should hold them payed of that he would giue them of his grace, & they did so: And also he bad them that each man should bring his eldest son befoze him, and slay his owne Son with his owne hands, and smite off his head, and presently they did his bidding. And when hee saw they made no letting of that hee bad them, then bad hee them follow his banner, and then hee put in subiection all the lands about him.

How the greate Caane was hid vnder a tree, and so escaped his enemies, because of a Bird. Clap. lxxix.

And it befell on a day, that the Caane rode with few men to see the land that hee had won, and hee met with a greafe multitude of his enemies, and here hee was cast downe off his horse, and his horse slaine, and when his men saw him at the earth, they thought hee had bene dead, and fled, and the enemies followed after, and when he saw his enemies were far, he hid him in a bush, for the wood was thicke there, and when they were come againe from the chase, they went to seeke him among the wood

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if any were hid there, and they found many, and as they came to the place where he was, they saw a bird sit on a tree, the which bird men call an owle, & then said they, that there was no man, for the bird sat there, and so went they away, and thus was the Caane saved from death, and so he went away on a night to his owne men, which were glad of his comming: and from that time vnto this day men of that Country haue that Bird in great reuerence, and for that cause they worship that bird aboue all other birds of the world.

And incontinent he assembled all his men and rode vpon his enemies and destroyed them, and when he had won all the Lands that were about him, he held them in subiection: And when the Caane had led all the Lords to Mount Belyan, the white knight came to him in a vision againe, and said vnto him, Caane the will of God is that thou passe the mount Belyan, and thou shalt win many Lands, and because thou shalt finde no passage, goe thou to the mount Belyan, that is vpon the sea side, and kneele nine times thereon against the East, in worship of God, and he shall shew thee a way how thou shalt passe, and the Caane did so, and anon the sea that touched the hill withdrew it selfe and shewed him a faire way of nine fote broad betwene the hill and the sea, and so he passed right well with all his men, and then he wan the land of Cathay that is the best land and the greatest of all the world; and for those nine kneelings, and the nine fote of way, the Caane and the men of Tartary haue the number of nine in great worship

Of the great Caanes letters, and the writing about his Seale.
Chap. lxx.



AND when he had won the land of Cathay he died, and then reigned after Cythoco the eldest Son of Caane, and his other brothers went to winne them lands in other Countries, and they wan the land of Prusse, & of Russe, and they did call themselves Caanes, but hee of Cathay is the greatest Lord of all the world, and so he calls himselfe in his letters, and saith thus, *Caane filius Dei excelsi*

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excelli, vniuersam terram colentium sumus Imperator & Dominus Dominantium. That is to say, Caane Gods son, Emperour of all those that till all the land, and Lord of Lords. And the writing about his great seale is, Deus in Caelo, & Caane super terram eius fortitudo omnium hominum Imperatoris sigillum: That is to say, God in heaven, Caane vpon earth the strength the seale of the Emperour of all men. And the writing about his printe seale is, Dei fortitudo omnium hominum Imperatoris sigillum: That is, the strength of God, the seale of the Emperour of all men. Although it be so that they be not Christians, yet the Emperour and the Tartarians beleue God almightie.

Of the gouernance of the Countre of the great Caane.
chap. lxxj.

Now haue I told you why hee is called the great Caane: Now shall I tell you of the governing of his Court when they make great feasts, and hee keepeth foure principall feasts in the yere. the first is of his birth: the second, when hee was carried to the Temple to be circumcised: the third is of his Idols, when they begin to speake: and the fourth, when the Idol be- ginneeth first to doe miracles. and at those times hee hath men wel arayed by thousands & by hundreds, and each one knowes what hee shall doe. For there is first ordained foure thousand rich Barons and mightie, soz to ordaine the feast and to serue the Emperour, and all these Barons haue crownes of Gold, well deckt with precious stones and pearles, and they are clad in cloth of Gold and camathas, as richly as they may be made, and they may well haue such cloathes, soz they are there of lesse price then wollen cloath is here. And those foure thousand Barons are parted into foure parts, and each company is clad in diuers colours very richly, & when the first thousand is passed, and hath the word themselves, then come the second thousand, and then the third thousand, and then the fourth: and none of them speaketh a word. And on the one side of the Emperours table

John D. Smith, Esq. New York

ble sitteth many philosophers of many sciences, some of Astro-
nomie, Pigromancy, Geometrie, Pyromancy, and many other
sciences, and some haue befoze them Astrolabes of gold or pre-
cious stones full of sand, or of coales burning, some haue hozo-
loges well dight and richly, and other many instruments af-
ter their Sciences, and at a certaine houre when they see time
they say to men that stand befoze them, make peace, and then
say those men with a loud voyce to all the hall, now be still a
while, and then say one of the Philosophers each man make
reuerence and incline to the Emperour, that is Gods Son and
Lord of the world, for now is time and houre, and then all men
bow to him and kneele on the earth, and then the Philoso-
pher biddeth them rise vp againe: and at another houre ano-
ther Philosopher biddeth them put their finger in their eares,
and they doe so: and at another houre another Philosopher
biddeth that all men shall lay their hands on their heads, and
they doe so, and then hee biddeth them take them away, and
they do so, & thus from houre to houre they bid diuers things,
and I asked priuily what it should meane, and one of the Ma-
sters said, that the bowing and the kneeling on the earth at that
time, hath this token. that all those men that kneeled so, shall
euermore be true to the Emperour, that for no gift nor threata-
ning they shall neuer be traitours nor false to him, & the put-
ting of the finger in the eare hath this token, that none of those
shall heare any till spoken of the Emperour, or his counsell. And
ye shall vnderstand that men bring nothing, as clothes, bread,
drinke, nor no such things to the Emperour but at certaine
houres that the Philosophers tell, and if any man raise war a-
gainst the Emperour in what country soeuer it be, these Philo-
sophers know it soone, and tell the Emperour, or his counsel, and
he sendeth men thither, for he hath many men. Also he hath ma-
ny men that keepe birds, as Gerfaukens, Sparhawkes, Faw-
kens, Gentils, Lauers, Sacres, Popiniayes that can speake,
and many other: he hath ten thousand Elephants, Baboures,
Parmoizets and other, and he hath euery about him many Phi-
sitions, more then two hundred that are christian men, and Sa-
rasins, but yet he trusteth more in Christian men then in Sa-
rasins

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raſins. And there is in that Country many Saraſins that are conuerted to the faith, thzough the Preaching of good Chriſtian men that dwell there, and there are many that will not be knowne they are Chriſtians.

Of the great riches of the Emperour, of his diſpending.
Chap. lxxij.



His Emperour is a great Lord, he may diſpend what he will without number, becauſe hee ſpendeth neither Siluer nor Gold, and maketh no money but of Lether or Skins, and this ſame Money goeth thzough all his Land, and of the Siluer and Gold builded he his Pallace: and he hath in his Chamber a Pillar of gold, in the which is a Ruby, and a Carbuncle of a foot long, the which lighteth all his Chamber by night, and he hath many other precious Stones and Rubies, but this is the richeſt.

This Emperour dwelleth in the Summer toward the North, in a Citie that men call Saydus, and there it is very Cold, and in the Winter he dwelleth in a Citie that men call Camalach, and there it is very hot: but for the moſt part he is at Cadon, that is not farre thence.

Of the ordinance of the Lords of the Emperour, when he rideth from one Country to another to Warre.
Chap. lxxiiij.



And when the great Caane doth ride from one Countrie to another, they ordaine foure hoſts of People, of which the firſt goeth beſore a dayes iourney, and that Hoſt lyeth at Euen where the Emperour ſhall lye on the morrow, and there is plentie of Victuals. And another Hoſt commeth at the right ſide of him, and another at the left ſide, and in each Hoſt is many men, and then commeth the fourth Hoſt behinde him a Bow draught, and there is more men in that, then in any of the other. And yee ſhall vnderſtand that

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that the Empero^r rideth on no horse : but when he will goets any secret place with a small traine, where he will not bee knowne, then he rideth in a Chariot with foure wheeles, and thereupon is a Chamber, made of a Tree that men call Lignum Aloes, that cometh out of Paradise terrestre, & that Chamber is couered with Plates of fine Gold, and precious Stones and Pearles, and foure Elephants, and foure Oxen all white, goe therein, and fine or sixe great Lords ride about him, so that none other man may come nigh him, except the Emperour call any, and in the same maner with a Chariot and such traine, rideth the Emperesse by an other side, and the Emperours eldest Sonne in that same aray, and they haue so many people that it is a great maruaile for to see.

How the Empire of the great Caane is deuided into twelue Prouinces, and how that they doe cast insence in the fire where the great Caane passeth through the Cities and Townes, in worship of the Emperour.

Chap. lxxiiij.



THE Land of the great Caane is deuided into twelue Prouinces, and euery prouince hath moze then two thousand Cities and Townes. And when the Emperour rideth through the Countrie, as he passeth through Cities & Townes, each man maketh a fire before his house, and casteth therein Insence and other things that giue good smell to the Emperour. And if any men of Religion that are christian men dwell nere where the Emperour cometh, they meete him with Procession, with Crosse & holy water, and they sing Veni creator spiritus, with a loud voice, and when he seeth them comming he comman- deth the Lords to ride nere to them to make way that the Religious men may come to him, and when he seeth the Crosse he doth off his Hat that is made of precious Stones and great Pearles, and that Hat is so rich that it is meruaile to tell, and then he enclineth to the Crosse, and the Prelate or the Religious men saith Orisons before him, and giueth him the blessing

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Ang with the Crosse, and hee enclineth to the blessing full devoutly, and then the prelate giueth him some fruit, to the number of ix. peares or apples, or other fruit, in a platter of Gold, and then the Emperour taketh one thereof, and the other hee giueth to his Lords, for the maner is such there, that no strange man may come before the Emperour, but he giues him somewhat, after the old Law, that saith, Non accedit in conspectu meo inanis, that is to say: no man comes into my sight idle. And then the Emperour biddeth those Religious men that they goe forth, so that men of his hoast defile them not, and those Religious men that dwell where the Emperesse or the Emperours Sonne commeth, they doe in the same manner.

How the Caane is the mightiest Lord of all the world.

Chap. lxxv.

This great Caane is y^e mightiest Lord of the world, for Prester Iohn is not so great a Lord as he, nor the Souldan of Babylon, nor the Emperour of Persia. In this Land a man hath an hundred wiues, some xij. and some more, some lesse, and they take of their kin to wiues, all saue their sisters, their mothers and daughters and they also take their stepmother, if their Father be dead, and men and women haue all one maner of clothing, so that they may not be knowne, but the women that are married beare a token in their heads, and they dwell not with their husbands, but he may lye by any as he will. They haue plenty of all maner of beasts, saue swine, for they will keepe none, and they beleue in God that made all things, and yet haue they Idols of gold & siluer, and so those Idols they offer their first milke of beasts.

Yet of other manners of this Country. Chap. lxxvj.

The Emperour, the great Caane, hath thre wiues, and the principall wife was Prester Iohns daughter. And the people of this Country begin to doe all their things in the new

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None, and they worship much the Sunne, and the Moone: those men ride commonly without Spurs, and they hold it a great sinne to breake one bone with another, and to spil Milke on the ground, or any other liquor, that men may drinke: and the most fault that they may doe, is to Pisse in the Houses where they dwell, and he that Pisseth in his House shall bee slaine, and of that sinne they Shrive them to their Priests, and for their pennance they giue Siluer, and the place where they haue Pissed shall be hallowed, or else may no man come there. And when they haue done their Pennance, they shall passe through a Fire or two, to make them cleane of their sinnes. When they haue eaten they wipe their hands vpon their Skirts, for they haue no Table cloathes, except it bee verie great Lords, and when they haue all eaten, they put their Dishes or Platters, not washed, into the Pot or Caudron with the Flesh that is left when they haue eaten, vntill they will eat another time: and rich men drinke Milke of Mares, Asles, or other Beasts, and other Beuerage, that is made of Milke and water together, for they haue neither Beere nor Wine. And when they goe to Warre they Warre full wisely, and each man of them beareth two or three Bowes, and many Arrowes, and a great Hatchet: Gentlemen haue short Swords and he that flyeth in Battaille they slay him, and they are euer in purpose to bring al the Land in subiection to them, for they say, it is Propheesied that they shall overcome by host of Archers, & that they shall turne men to their Law, but they wot not what men they shall be: and it is great perill to pursue the Tartarians when they flie, for they will shote behind and slay men as well as befoze: and they haue small eyes as little Birds, and they are commonly false, for they hold not their promise. And when a man shall dye among them, they strike a Speare in the earth beside him, and when he draweth to the death, they goe out of the House till he be dead, then they put him into the earth in the field.

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How the Emperour is brought vnto his Graue when he is
dead. Chap. lxxvij.



And when the Emperour is dead, they set him into a Cart, in the midst of his Tent, and then set besore him a Table covered with a Cloth, and thereupon they set flesh and other meate, and a Cup full of Mares Milke, and they set a Mare with a Colt by him, and a Horse saddled and bridled, and they lay vpon the Horse Gold & Silver, and all about him they make a great Pit, and with all the things they put him therein, as the Tent, Horse, Gold and Silver, and all that is about him, and they say, when he cometh into another World he shall not be without an House, nor horse, nor Silver, nor Gold, and the Mare shall giue him Milke, and bring forth more Horses, till hee bee well stored in another World: and one of his Chamberlaines or Seruants is put with him in the earth for to do him seruice in the other world, for they beleue that when he is dead hee shall he shall goe to another World, and be a greater Lord there then here: and when he is laid in the Earth, no man may bee so hardy for to speake of him besore his friends.

When the Emperour is dead, how they choose and make
another. Chap. lxxviij.

And then when the Emperour is dead, seuen of the Binned gather them together, and they touch his Sonne, or the next of his blood, and they say thus, we wil, and we ordain, and we pray thee, that thou wilt be our Lord and Emperour, and he enquireth of them and saith, if y^e will that I Raigne ouer you, then must you doe all that I bid you doe. And if I bid that any shall be slaine, hee shall be slaine: and they answered all with one voyce, all that y^e bid shall be done. Then sayes the Emperour, from hence forth my word shall cut as

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my sword: and then they set him in a chaire and crowne him, and then all the good towne thereabout send to him presents so much that he shall haue more then C. Cammels laden with gold and siluer, beside other iewels that he shall haue of Lords, as precious stones and gold without number, and horses, and rich clothes of Camacas and Tarius, and such other.

What Countries and Kingdomes lye next to the Land of Cathay, and the fronts thereof.

Chap. lxxix.

This Land of Cathay is in Asia the dépe, and this same Land reacheth toward the West by on the Kingdome of Serbie, the which pertained sometime to one of the three Kings that went to seeke our Lord in Bethlem, & all those that come of this kin are Christian men. These men of Tartary drinke no wine. In the Land of Cozofaym, that is, at the North side of Cathay, is very great plentie of goods, but no wine, the which hath at the East side a great wilderness that lasteth more then an hundred dayes iourney, and the best Citie of that Land is called Cozofaym: and after the name of that Citie is the Land called, and men of this land are good warriours and hardy, and thereby is the Kingdome of Comayne, this is the most and the greatest Kingdome of the World, but it is not all inhabited: for in one place of the Land is so great cold, that no man may dwell there for cold: and in another place is so great heate, that no man may dwell there: and there are so many faiths that a man cannot tell on what side he may turne him: and in this Land are few trees bearing fruite. In this Land men lye in tents, and they burne dung of Beasts for lacke of wood. This Land descendeth toward Pruse & Russe, and through this land runneth the River Gel, that is one of the greatest rivers of the world, and it is Frozen so hard every yere that men fight thereupon in great battailes on horse, and footmen more then C. M. at once. And a little from that River is the great Ocean, that they call Paure,

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Maure, and betwene this Maure and Aspy is a very straight passage, to goe toward Inde, and therfore King Alexander did make there a Citie that men call Alexandrie, for to kepe that passage, so that no man may passe vnlesse he haue leaue: and now is that Citie called Port de Fear, and the principall Citie Comaine, is called Sarachis, that is one of the thre waies to goe to Inde, but through this way may not men goe vnlesse it be in Winter, and this passage is called Verbent. And another way is to goe from the land of Turkescon through Persia, in this way are many dayes iourneys in wildernesse. And the third way is that that cometh from Cosmane, and goeth through the great citie, & through the kingdome of Abachare. And ye shall vnderstand that all these Kingdomes, and Lordships vnto Persia, are holden of the great Caane, and many other, and therefore he is a great Lord of men and of Land.

Of other wayes comming from Cathay toward the
Greeke Sea, and of the Emperour of Persia.

Chap. lxxx.

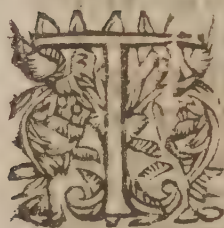


Now that I haue shewed you the Lands toward the North, to come from the Lands of Cathay to the Lands of Russe & Russy, where Christian men dwell. Now shall I shew vnto you of other Lands and Kingdomes, in coming downe from Cathay to the Greeke Sea, where Christian men dwell: and for as much as next the great Caane of Cathay, the Emperour of Persia is the greatest Lord, therefore I shall speake of him: and ye shall vnderstand that he hath two Kingdomes, the one beginneth Eastward, and it is the Kingdome of Turkescon, and it lasteth Westward to the sea of Caspy, and Southward to the land of Inde. This land is great and plaine, and well manned with good Cities, but two most principall, the which are called Sacirida, and Sozmagaunt. The other is the kingdome of Persia, and lasteth from the Riner of Phison, vnto great Armony, and Northward vnto the sea of Caspy, & Southwards to the
land

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land of Inde, and this is a full plenteous Countrie, and a good: In this Land are thre principall Cities, Passaboz, Saphen, and Sermesse.

Of the Land of Armony, which is a good Land, and of the Land of Myddy: Chap. lxxxj.



Then is the Land of Armony, in the which was sometimes thre Kingdoms, that is a good land and plenteous, and it beginneth at Persia, and lasteth Westward to Turkey in length. and in breadth lasteth from the Citie of Alexander (that now is called Port de Fear) vnto the land of Myddy. In this Armony are many faire Cities, but Canrissi is most of name. Then is the Land of Myddy, and it is very long and not broad, and beginneth Eastward at the land of Persia, and Inde the lesse, and lasteth Westward to the Kingdome of Chalde, and Northward to little Armony: in this Myddy are many great Hills and litle Plaines, and there dwell Sarasins and other manner of men, that men call Cordines and Kermen.

Of the Kingdome of George and Abcan, and many meruailes. Chap. lxxxij.



Then next the Kingdome of George that beginneth Eastward at a great Hill, that men call Abioz: this Land lasteth from Turkey to the great Sea, and to the Land of Myddy and great Armony, and in this Land are two Kingdomes, one of Abcan, and another of George, but hee of George is in subiection to the great Caane, but hee of Abcan hath a strong Countrey, and defendeth him well against his enemies: and in this land of Abcan is a great maruaile, for there is a Countrey in this land that is nere thre dayes iourney in length, and is called Hamton, and that countrey is all couered with darknesse, so that it hath no light, that no man may see there, and no man dare goe into that Countrey
for

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for darknesse. And neuer thelesse men of that Countrey thereby say that they may sometime heare therein the voyce of men and horses crying, and cockes crow, and they know well that men dwell there, but they know not what manner of men: and they say this darknesse came through the worke of God, that he did for Christian men there. For there was a wicked Emperour that was of Roy, and was called Saures, and he pursued sometime the Christian men to destroy them, and did make them doe sacrifice to his false gods, for in that Countrey dwelled many Christian men, the which left all their goods and cattell, and riches, and went to Greece, and when they were all in a great plaine that is called Mecon, the Emperour and his men came to slay the Christian men, and then the Christian men kneeled down and prayed to God, and anon came a thick cloud and covered the Emperour and all his beasts, so that he might not goe away, and so they dwell in darknesse, and they neuer came out after: and the Christian men went forward as they would, and therefore they say thus, *A domino factum est istud, & est mirabile in oculis nostris*: that is to say, of our Lord is this done, and it is meruailous in our eyes. Out of this land cometh a river whereby men may see by good tokens that men dwell therein.

Of the Land of Turkey, and diuers other Countries,
and of the land of Mesopotamia.

Chap. lxxxiiij.

When next is the land of Turkey, that reacheth to great Armony, and therein are many countries, as Caperdoce, Saure, Byke, Quecton, Patan and Geneth: in each one of these Countries are many good Cities, and it is a plaine land, with few hills and Rivers, and then is the kingdome of Mesopotamia, that beginneth Westward at the fhome of Tygre, at a Citie that men call Mosell, and it lasteth Westward to the fhome of Euphrate, to a Citie that men call Rochaim, and Westward from high Armony, vnto the wilderness.

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dernesse of Inde the lesse, and it is a good Land and plaine, but there is few Rivers, and there is but two hils in that land, the one is called Simar, and the other Lison, and it reacheth vnto the land of Chaldea: and ye shall vnderstand that the land of Ethiopia reacheth Eastward to the great wilderness, Westward to the Land of Nubie, Southward to the Land of Maritan, and Northward to the Red Sea, and then is the Maritan that lasteth from the hils of Ethiopie, vnto Libie the high and the low, that lasteth to the great Sea of Spaine.

Of diuers Countries, Kingdomes and Iles, and maruailes
beyond the Land of Cathay. Chap. lxxxiiij.



Now haue I said and spoken of many things on this side of the great Kingdome of Cathay, of whom many are obeisant to the great Caane, Now I shall tell of some lands, Countries and Iles that are beyond the land of Cathay. Who so goeth from Cathay to Inde the high and the low, he shall goe through a Kingdome that men call Cadissen; and it is a great Land, there groweth a maner of Fruit as it were Gourdes, and when it is ripe men cut it a sunder, and they find therein a Beast as it were of flesh, bone and bloud, as it were a litle Lambe, without wooll, and men eat the beast and fruit also, and sure it seemeth very strange. Neuerthelesse I said to them, that I held that for no maruaile, for I said that in my country are trees that beare fruit that become birds flying, and they are good to eat, and that that falleth on the water liueth, & that that falleth on the earth dieth, and they meruailed much therat. In this land and many other there about, are trees that beare Cloues, and Nutmegs, and Mase, and many other spices, & there be Vines that beare so great grapes that a strong man shall haue enough to beare a cluster of Grapes. In that same Land are the hils of Caspy that men call Alber, and enclosed within those hils are the Jewes of the x. kindes, that men call Gog and Magog, and they may come out on no side. There were enclosed xxiij kings, with their folk, that dwelled

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led betwene the Hills of Syche: and King Alexander chased them thither among those Hills, for he trusted to haue enclosed them there, through the working of men, but he might not, and when he saw hee might not, hee prayed to God that hee would fulfill that which he had begun, God heard his Prayer and enclosed the Hills all about them but at the one side, and there is the Sea of Caspy. Here some men might aske, if there be a Sea on one side, why goe they not out there: thereto answer I, that although it be called a Sea, it is not a Sea, but a Poole standing among hills, and it is the greatest Poole of all the world, and though they go ouer that poole, yet they wot not where to arriue, for they can no speech but their owne. And yee shall vnderstand that these Iewes which dwell among the hills haue no Law among them, and yet they pay tribute for their land to the Kings of Armony: and sometime it is so that some of those Iewes go ouer the hills, but many may not passe there together, for the Hills are so great & high. Neuerthelesse, men say in that Country thereby that in the time of Antichrist they shall doe much harme to Christian men, and therefore all the Iewes that dwell in diuers parts of the World learne for to speake Hebrew, for they hope that these Iewes that dwell

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among the hils aforesaid shall come out of the hils, and speake all Hebreu, and nothing else, and then shall these Iewes speake Hebreu to them, and lead them into Chriftendome for to destroy Chriftian men. For these Iewes say they know by their Prophecies, that those Iewes that are among those hils of Caspay, shall come out, and Chriftian men shall bee in their subjection, as they be vnder Chriftian men now. And if ye wil know how they shall finde the passage out, as I haue vnderstood, I shall tell you. In the time of Antichrist, a Fore shall make his denne in the same place where King Alexander did make the Gates, and hee shall dig in the earth so long till hee pierce it through and come among the Iewes, and when they see the Fore they shall haue great meruaile of him, for they neuer sawe such a beast, but other Beasts they haue among them many: and they shall chase this Fore and pursue him vntill that he be fled againe into his hole that he came from, & then shall they dig after him vntill they come to the gates that Alexander did make of great stones well laid with morter, then shall they breake those Gates, and they shall finde the way forth.

Of the land of Baetrie and of many Griffons, and other
beasts, Chap. lxxxv.

From this Land men shall goe vnto the Land of Baetrie, where are many wicked men and cruell: in that Land are Trees that beare Woll, as it were sheepe, of which they make Cloath. In this Land are Potaines that dwell some time on Land, and some time on Water, and are halfe a man and halfe a horse, and they feede on men, when they may get them. In this land are many Griffons more then in other places, and some say they haue the body before as an Eagle, and behinde as a Lyon, and it is truth, for they be made so: but the Griffon hath a body greater then eight Lyons, and stronger then an hundred Eagles, for certainly hee will beare to his nest flying a horse and a man vpon his back, or two Oxen yoked together as they go to plough, for he hath

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hath long nailles on his feet, as great as it were hornes of Oxen, and of those they make cups there to drinke with, and of his ribs they make bowes to shoot with.

Of the way to goe to Prester Iohns land, which is
Emperour of Inde. Chap. lxxxvj.

From this Land of Bactrie men goe many dayes journey to the Land of Prester Iohn, that is a great Emperour of Inde, and men call his Land the Ile of Pantrore. This Emperour Prester Iohn holdeth a great land, and many good Cities & good towns. In this kingdome are many great Isles and large, for the land of Inde is parted into Isles, because of great Rivers that come out of Paradise: and also in the sea are many great Isles. The best Citie that is in the Ile of Pantrore is called Jile, that is a noble City and a rich. Prester Iohn hath vnder him many Kings, and diuers Lords, and his land is good & rich, but not so rich as the land of the great Caane, for Merchants come not so much thither as they doe into the land of the great Caane, for it is too long a journey. And also they finde in that Ile of Cathay all things that they haue neede of, as spicery, cloath of gold, and other riches: and although they might haue better cheape in the land of Prester Iohn, then in the land of Cathay, and moze fine, neuer helesse they will not goe thither by reason of the length of the journey, & great perils on the sea: for there are many places in the sea where are many rocks of a stone that is called Adamant, the which of his owne kind draweth to him all manner of iron, and therefore there may no ships that haue iron nayles passe, but it draweth them to it, and therefore they dare not go into that country with ships for feare of the Adamant. I went once into that sea, & saw as it had been a great Ile of trees, Rocks & branches growing, & the shipmen told mee that those were great ships that abode there through the vertue of the Adamants: and of things that were in the ships, whereof those trees sprung and waxed, and such rocks are there many in diuers places of that sea, and therefore dare there no

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shipmen passe that way. And another thing also is, that they feare the long way, and therfore they goe most to Cathay, and that is néerer vnto them. And yet it is not so néere, but that from Venice or Gene by Sea to Cathay is xi. or xij. Moneths iourney. The Land of Prester Iohn is long, and Merchants passe thither through the Land of Persia, and come into a Citie that men call Hermes, for a Philosopher that was called Hermes founded it, and then passe an arme of the sea, and come to another Citie that men call Saboth, and there find they all Merchandises, and Popiniages as great plentie as Larkes in our Country. In this Country is little wheate or barley, and therfore they eat Rice, Milke, and Chéle, and other fruits. This Emperour Prester Iohn, Weddeth commonly the daughter of the great Caane, and the great Caane his Daughter. In the Land of Prester Iohn is many strange things, and many precious Stones so great and so large that they make of them Wessels, Platters and Cups, and many other things, of which it were too long to tell, but somewhat of his Law and of his Faith I shall tell you.

Of the faith and beliefe of Prester Iohn, but he
hath not all the full beliefe as we haue.

Chap. lxxxvij.



His Emperour, Prester Iohn, is Christned, and a great part of his Land also, but they haue not all the Articles of our Faith, but they beléue well in the Father, the Sonne, and the Holy Ghost, and they are very deuout, and true one to another, and they make no force of cattel. And he hath vnder him thre score and twelue Prouinces and countries, and in each one is a King, and those Kings haue other kings vnder them. And in this land are many meruailes, for in this Land is a grauelly sea that is of sand and Grauell and no drop of water, and it ebbeth and floweth with very great waues as another sea doth, & it is neuer standing still, and neuer in rest, and no man may passe to the land beyond it. And although there be no water in the sea, yet men may

Robert Smith the son of
William Smith in the passage

of Sir Iohn Mandeuile, Knight.

may find therein very good fish, and of other fashion and shape then are in any other Sea, and also they are of a very good taste and swete, and good to eat. And three daies iourney from that sea are many great hills, through which runneth a great floud that cometh from Paradise, and it is full of precious stones and no drop of water, and it runneth with great waues into the grauelly Sea: And this floud runneth three dayes in the weeke so fast, that it carrieth great stones off the rocks with it that make much noyse, and as soone as they come into the grauelly sea, they are no more sene, and in those three daies when it runneth thus, no man dare come in it, but the other dayes men goe therein when they will. And so beyond that floud toward the Wildernesse is a great plaine among hills all sandy and grauelly, and in that plain grow trees, that at the rising of the Sunne each day, begin to grow, and so grow they till midday, and beare fruit, but no man dare eate of that fruit, for it is a manner of yzon, and after midday it turneth againe to the earth, so that when the Sunne goeth down it is nothing sene, and so doth it every day: and there is in that wildernesse many wilde men with hornes on their heads, very hideous, and they speak not but rout as swine: and in that country are many popiniayes, that they call in their language Piltak, and they speake through their owne kind, partly as a man, and those that speake well haue long tongues and large, and on every foote five toes, but there are some that haue but three toes, but those speake not, or very ill.

Of another Iland, where also dwelleth good people therein, and is called Sinople.

Chap. lxxxviii.



Then is there another Ile that is called Synople, wherein also are good people and true, and full of good Faith, and they are much like in their living to the men before sayd, and they goe all naked. Into that Iland came King Alexander, and when hee saw their good Faith

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and troth and their good beliefe, hee sayde that hee would doe them no harme. and bad them aske of him riches or any thing else, and they should haue it. And they answered that they had riches enough when they had meat and drinke to sustaine their bodies, and they sayde also that riches of this world is nought woorth, but if it were so that hee might graunt them, that they should neuer die, that would they pray him. And Alexander said, that might hee not doe, for hee was mortall and should die as they should. Then sayde they, why art thou so proud and wouldest win all the world, and haue it in thy subiection, as it were a God, and hast no terme of thy life, and thou wilt haue all riches of the world, the which shall forsake thee or thou forsake them, and thou shalt beare nothing with thee but it shall remaine to others, but as thou wert borne naked, so shalt thou be done in earth. And Alexander was greatly astonied at this speech, and though it be so that they haue not the Articles of our faith, neuerthelesse I beleue that God liketh their seruice as hee did of Iob, that was a *Panim*, the which hee held for his true seruant, and many other. I beleue verily that God loueth all those that loue him, and serue him meekely and truly, and that despise the vaine-gloze of the world, as these men doe, and as Iob did: and therefore said our Lord, through the mouth of the holy Prophet Elay, *Ponam eis multiplices leges meas*, that is to say, I shall put lawes to them in many manners: and the Gospell saith thus, *Alias oues habeo, quæ non sunt ex hoc ouili*, that is, I haue other sheep that are not of this fold: and therto accoꝝdeth the vision that S. Peter saw at Joppa, how the Angell came from heauen and brought with him all manner of beasts, as serpents and diuers foules, saying to Saint Peter, Take and eate, and Saint Peter answered, I neuer eat of any vncleane beast: and the Angell said to him, *Non dicas immunda quæ Deus mundauit*. That is to say, Call thou not those things vncleane that God hath clesed. This was done in token that men should not haue any man in disdain for their diuers lawes, for wee wot not whom God loneth, and whom God hateth.

OF

or the world in the land of the living
 is a world for the living of the living

of Sir Iohn Mandeuile, Knight.

Of two other Iles, the one is called Pitau, wherein be
little men that can eat no meat: and in the other
Ile the men are all full of feathers.

Chap. lxxxix.



Here is another Ile that men call Pitau, the
men of this land till no ground, for they eate
nothing, and they are small, but not so small as
Pigmyes. These men liue with smell of wilde
apples. and when they goe far out of the coun-
try they beare apples with them, for as sone
as they lose the sauour of Apples they die: they are not rea-
sonable, but as wilde as beasts. And there is another Ile where
the people are feathered, but their face and the palmes of their
hands, these men goe as well about the sea as on the land, and
they eat flesh and fish all raw: in this Ile is a Riuer that is
two mile and a halfe broad, that men call Renemar.

Of a rich man in Prester Iohns land, named
Catolonapes, and of his garden.

Chap. xc.



In an Ile of Prester Iohns land, that men call Pic-
corach, there was a man that was called Catolo-
napes, he was rich and had a faire castell on a hill,
and strong, and he made a wall about the hill very
strong and faire, within he had a faire garden, wherein were
many trees, bearing all manner of fruits that he might finde,
and he had planted therein all manner of herbes of good smell,
and they bare flowers, and there were many faire wells, & by
them was made many halls and chambers, well deckt with
gold and azure, and he had made there diuers stories of beasts,
and birds that sung, and turned by enigma, or orbage, as they
had ben quick: and he had in his garden all things that might
be to mans solace and comfort: he had also in that garden
maydens of the age of xv. yeres, the fairest that he might
finde

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and men childzen of the same age, and they were clothed with cloth of gold, and he said that they were Angels, and hee caused to be made certaine hills, and enclosed them about with precious stones of Jasper and Chrystall, & with gold & pearles, and other manner of stones, and hee made a Conduit vnder the earth, so that when hee would, the welles ran sometime with milke, sometime with wine, and sometime honie, and this place hee called Paradise, and when any yong batcheler of the country, Knigh^t or Squire, cometh to him for solace or sport, he leadeth him into his paradise, & sheweth them these things, as the songs of Birds, and his Damselfs, and welles: and hee did strike diuers instruments of musick in a high tower that might be heard, and said they were Angels of God, and that place was Paradise, that God had graunted to those that beleued, when hee saith thus, *Dabo vobis terram fluentem lac & mel.* That is, I will giue you a land, flowing with milke and honie. And then this man did make those men drinke a manner of drinke by which they were drunken, and hee said to them if they would dye for his sake, when they were dead they should come to his Paradise, and they should be of the age of those maydens, and should dwell alway with them, and hee would put them in a fairer Paradise, where they should see God in his toy, and in his maiestie: and when they granted to doe that he would, then he bad them goe and slay such a Lord, or a man of the Countrie that hee was wrath with, and that they should haue no feare of any man, and if they were slaine themselves for his sake, hee would put them in his Paradise when they were dead. And so went those Batchelers to slay great Lords of the country, and were slaine themselves in hope to haue that Paradise, and thus hee was auenged of his enemies through this deceit: and when rich men of the Countrey perceiued his cautell and malice, and the will of this Catolonapes, they gathered themselves together, and assailed the castle, and slue him and destroyed all his goods, and his faire places, and riches that were in his Paradise, and the place of the walls are there yet, and some other things, but the riches are gone: and it is not long agoe since it was destroyed.

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Of a perillous valley that is beside the Riuer of Pison.

Chap. xcj.



And a little from this place, on the left side, beside the riuer of Pison is a great meruaile. There is a valley betwene two hills, and that is foure mile long, and some men call it the valley inchaunted, some the valley of Diuels, some the valley perillous: and in that valley are many tempests, and a great noyse very hideous both day and night, and a sound, as it were a noise of Tabers and Trumpets, as it were at a great feast. This valley is full of Diuels, and hath bene alwaies, & men say there is an entry to hell. In this valley is much gold and siluer, wherefore many Christian men and other goe thither for desire of that gold and siluer, but few of them come out againe, for they are anon strangled with Diuels: and in the middelt of that Valley, on a Rocke, is a Visage, and the head of a fiend bodily, very hideous and dreadfull to see, and there is nothing scene but the head and the shoulders, but there is no Christian man nor other in the world so hardy, but that hee would bee greatly afraid to behold it, for hee beholdeth each man so sharply felly, and his eyes are so staring, and sparkling as fire, and hee changeth so often his countenance, that no man dare come nere for all the world: and out of his nose cometh great plentie of fire, of diuers colours, and sometime is the fire so stinking, that no man may suffer it, but alway a good Christian man, and one that is stedfast in the faith, may goe therein without harme, if they call to God, onely, for forgiveness of their sinnes, then shall the Diuels haue no power ouer them. And ye shall vnderstand, that when my fellowes and I were in that Valley, wee had very great doubt if wee should put our bodies in a venture to goe through it, and some of my fellowes agreed thereto, and some would not, and there were in our company two Fryers minours of Lombardie, who said, if any of vs would goe in, they would also, as they had said so: vpon trust of them, wee said that wee would goe, and wee did
D 2 make

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make our prayers to God for our safegard, and so we went in riig. men, and when we came out we were but x. and we wist not whether our fellows were lost there, or that they turned againe, but we saw no more of them: other of my fellows that would not goe in with vs, went about another way for to be before vs, and so they were, and we went through the valley, and saw there many meruailous things, Gold, Silver, precious stones and Jewels, great plenty as we thought, whether it were so or no I know not, for diuels are so subtil & false, that they make many times a thing to seeme that it is not, for to deceiue men, and therefore I would touch nothing for feare of enemies that I saw there, in many likenesses, some of dead bodies, that I saw lye in the valley, but I dare not say that they were all bodies, but they were, bodily shapes through making of diuels, and we were often cast downe to the earth by winds, thunder and tempest, but God helped alway, and so passed we through that valley without perill or harme, thanks be to God.

Of an Iland wherein dwell people as great as Giants, of xxvij. or xxx. foot of length, and other things. Chap. xcij.



And beyond that valley is a great Ile where be people as great as Gyants, of xxvij. foot long, and they haue no clothing but beasts skinnes that hang on them, and they eate no bread but flesh raw and they drinke milke, and they haue no houses, and they eate gladder flesh of men then other, and men say to vs that beyond that Ile is an Ile where are greater Gyants, of xli. or l. foot long, and some say l. cubites long, but I saw not them: and among those Gyants are great shepe, as it were young oxen, and they beare great wooll, these shepe haue I scene many times. Another Ile is there Northward, where are many euill & foule women, and they haue precious stones in their eyes, and they haue such force that if they behold any man with wrath, they slay them with beholding, as the Basalyke doth. Another Ile is there

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there of faizer folke and god, where the custome is such, the first night that they are wedded, they take a certaine man that is ordained therfore, and let them lye by their wiues to haue their maidenheads, and they giue him great rewarde for his trauaile, and those men are called Gadlybzien, for men of that Country hold it a great thing to make a woman no maiden, and if it be so that the husband finde her a maiden the next night after (for peradventure hee that lay by her was drunken, or for any other cause) the husband shall complaine of him to the Lawyers, that he hath not done his deuoir, and he shall be grievously punished and chastised: but after the first night they keepe their wiues well, that they speake not with those men: and I asked what was the cause why they had that custome, and they said, heretofore men lay with their wiues first & no other, and their wiues had serpents in their bodies, and stong their husbands in the yard, or on their bodies, & so were many men slaine, and therfore had they that custome to let other men haue their maidenheads, for feare of death; and thus they suffer them to assaye the passage, or they aduventure.

Of women which make great sorrow when their children are borne, and great ioy when they are dead. Chap. xxiij



Another Ile there is, where women make great sorrow when their children are borne, and when they are dead they make great ioy, and cast them into a great fire and burnes them: and they that loue well their husbands, when they are dead, they cast them in a fire & burne them, for they say that fire shall make them clean of all filth and vices, and they shall be clean in another world: and the cause why they wepe when their children are borne, and that they ioy at their death is, they say a childe when he is borne, cometh into this world to haue trauaile, sorrow and heauinesse, & when they are dead they goe to Paradise, where Miners are of Milke and Honey, and there is life and ioy and plenty of goods without trauaile or sorrow. In this Ile they elect their kings by voices, & they chose him not for his riches.

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and noblenesse, but him that is of good conditions, and most righteous and true, that iudgeth every man truely, little and much, after their trespassse, and the King may iudge no man to death, without counsell of his Barons, and that they all assent. And if it bee so that their King doe a great trespassse, as slay a man, or such like, hee shall die also, but hee shall not bee slaine, but they charge and command that no man bee so hardie to keepe him companie, nor to speake to him, nor giue him meat nor drinke, and thus he dieth: for they spare no man that hath done a trespassse, for loue, Lordship, riches, or noblenesse, that they doe him right after that he hath deserued.

Of an Iland where men wed their owne daughters and kinswomen.

Chap. xciiij.

There is another Ile where is great plenty of people, and they neuer eat flesh of Hares nor of Hennes, nor Geese, yet is there many of them, but they eate of all other beasts, and they drinke milke. In this Countrie they wed their owne daughters, and other of their kin, as them liketh, and if there be ten or eleuen men in one house, each one of their wiues shall be common to other, and at night one haue one of the wiues, and another night another, and if she haue any childe, she may giue it to whom she will, so that no man know it to be his. In this land and many other places of Inde, are many Crocodiles, that is a manner of long Serpent, and on nights they dwell on water, and on dayes they dwell on land and rocks, and they eat not in winter. These serpents slay men and eat them weeping, and they haue no tongue.

In this Countrey and many other, men cast seede of cotton, and sow it each yere, and it groweth as it were small trees, and they beare cotton. In Araby is a kinde of beast that some men calla Bersant that is a faire beast, and hee is higher then a great courser or Steed, but his necke is neere xx. cubites long, and his taile like a Hart, and he may looke over a high house,

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and there are many Camelions, that is a little beaſt, and hee neuer eateth or drinketh, and hee changeth his colour often, for ſometime hee is of one colour, and ſometime of another, and hee may change him into all colours that hee will, ſaue blacke and red. There are many wilde ſwine of many colours, & as great as Oxen, and they are ſpotted as it were ſmall Fawnes: and there are Lyons all white, and there be other Beaſts, as great as Stædes, that men call Lanhozans, and ſome men call them Tonts, and their head is blacke, and thre long hornes in his front, as cutting as ſharpe ſwords, and he chaſeth and will ſlay Elephants. And there is many other manner of Beaſts, of whom it were too long to write all.

Of an Iland where dwell good people and true.
Chap. xcv.

There is another Iland good and great, and plentiful, where are good men and true, and of godly life after their faith, and though they be not Chriſtians, neuertheleſſe, of kind they are full of good vertues, and they ſle all vices, and all ſinne and malice.

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lice, for they are not enuious, proud, couetous, lecherous, nor gluttonous, and they doe vnto another man that they would hee did to them, and they fulfill the x commandements, and they make no force of riches, nor of hauing, and they sweare not, but they say yea, and nay, for they say hee that sweareth will deceiue his neighbour: and some men call this Ile the Ile of Bragamen, and some call it the land of faith, and though it runneth a great river, that men call Thebe: and generally all men in those Iles, and other thereby are truer and wiser then in other Countreies: in this Ile are no thēues, murderers nor beggers. And inasmuch as they are so true and so good, there is no tempest nor thunder, warre, hunger, nor tribulation, and thus it seemeth well that God loueth them well, and hee is well pleased with their deeds, and they belēue in God that made all things, and him they worship, and they liue so temperately in meate and drinke that they liue very long, and many of them dye without sicknesse: their life faileth them with age.

How King Alexander sent his men thither for to winne
that land Chap. xcvi.



AND King Alexander sometime sent his men to winne that land. And they sent him letters that said thus. What becometh a man to haue all the world that is not content therewithall: thou shalt find nothing at all in vs, why shouldst thou make warre vpon vs: for wee haue no riches nor treasure, and all the cattell of our Countrey are common, our meates that wee eate are our riches, and in stead of gold and siluer, wee make our treasure peace and concord, and love, and wee haue naught but a cloath vpon our bodies, our wines are not arrayed richly to please for wee hold it a great folly for a man to trimme vp his body with costly apparell to make it seeme fairer then God made it. We haue bene euermore in peace till now that thou wilt disherit vs. We haue a King among vs, not for neede of the law, nor to iudge any man, for there are no trespassors among vs, but

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all onely, to learne vs to be obedient to him, and so maist thou take from vs but our good peace. And when King Alexander saw this letter, he thought he should doo too much harme if hee troubled them, and sent to them, that they should keepe well their good manners, and haue no dzead of him.

How the Emperour Prester Iohn, when hee goeth to battaile, hath three crosses of fine Gold borne before him.

Chap. xcviij.

THe Emperour Prester Iohn, when hee goeth to battaile, hath no banner borne before him, but hee hath borne before him thzee crosses of fine gold, and those are large and great, and richly set with precious stones, and for to keepe each crosse hee ozdaineth a thousand men of armes, in manner as men keepe a standard in other countries: and hee hath men without number, when hee goeth to any battaile against any other Prince. And when hee hath no battaile, but rideth with small company, then hath hee borne before him but a crosse of a tre, not painted, and without gold or precious stones, and all plaine, in token that our Lord Iesus Christ suffered death on a crosse of tre. And also he hath borne before him a vessell full of Jewels, and gold & precious stones, in token of his present noblenesse and of his might: hee hath borne before him likewise a platter of gold full of earth, in token that all Lordship and noblenesse shall turne to naught, and all flesh shall turne to earth.

Of the most resident place of Prester Iohn, which is in a Citie called Suse. Chap. xcviij.

And he dwelleth commonly at the citie of Suse, and there is his principall pallace, that is so rich that it is strange to tell: For about the principall Tower of the palace are two pomels of gold all round, and each one of those hath two Carbuncles

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buncles, great and large, that shine very clere in the night: and the principall gates of this pallace are of pzeious stones that men call Sardine, and the borders of the barres are of Iuoy, the windowes of the hall and chambers are of Chrystall, the Tables that they eate off, some Emeraudes, some of Mayk, some of gold and pzeious stones, and the pillers that beare the tables are of such stones also, and the stayres on the which the Emperour goeth by to his table where hee sitteth at meat, one is of Vastike, another of Chrystall, and another of greene Japoy, another of Diasper, another of Sardin, another of Cornelin another of Sention, and that hee setteth his foote upon is of Chrysolits, and all these stayres are bordred with fine gold, and wel set with great pearles and other pzeious stones: and the side of his table are Emerauds, bordred with gold and with pzeious stones, the pillers in his chamber are of fine gold, with many Carbuncles, and other such stones that giue great light in the night, and though the Carbuncles giue great light, neuerthelesse there burneth xij. great vessels of Chrystall, full of balme, to giue good smell, and to drie away euill ayre. The frame of his bed is all Saphire, well bound with gold, to make him sleepe well, and soz to destroy Lechery, soz he will not lye by his wiues but thrice a yere, after the seasons, and that onely soz getting of children. And hee hath also a fayre Pallace in the Citie of Nise, where he dwelleth when hee will, but the aire there is not so well tempered as it is in the Citie of Suse. And hee hath every day in his Court moze then xxx. thousand men, beside commers and goers, but xxx. thousand there, or in the Court of the great Caane, spendeth not so much as xij. thousand in our country. Hee hath euermoze by. Kings in his Court to serue him, and each one of them serueth a moneth, and with these Kings serue alway lxvij. Dukes & CCC. Carles, and every day are in his court xij. Archbishops, and xx. Bishops. The Patriarke of Saint Thomas is as it were a Pope, and Archbishops, Bishops and Abbots, all are kings in that country, and some of the Lords is Maister of the hall, some of the chamber, some steward, some Marshall, and other Officers, and thereby hee is richly serued. And his Land extendeth

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extendeth in breadth foure moneths iourney, & it is of length without measure.

Of the wildernesse wherein groweth the trees of the
Sunne and the Moone. Chap. xcix.

NOTH ISOTI LKSE

UROC



And beyond this place is a great wildernesse as men that haue bene there say. In this wildernesse, as men say, are the trees of the Sunne, and of the Moone, that speke to King Alexander, and told him of his death, and men say, that those that keepe those trees and eat of the fruits of them, live foure or five hundred yere through vertue of the fruit, and we would gladly haue gone thither, but I thinke that an hundred thousand men of armes could not passe that wildernesse for the plentie of wilde beasts, as Dragons, and Serpents, that slay men when they passe that way. In this land are many Elephants, both white and blue, without number, & Unicornes, and Lyons of many colours. Many other Beastes are in the land of Prester Iohn, that were too long to tell, and much riches, and of precious stones great plentie. I haue heard say why this Emperour is called Prester Iohn, and for those that know it not I will declare. Sometime there was an Emperour a noble Prince, and a doughtie, and hee had many Christian Knights with him, and the Emperour thought hee would see the seruice in Christian Churches, and then was Churches of Christendome in Turkey, Surry, and Tartary, Hierusalem, Palestine, Araby and Alaby, and all the land of Aegypt: And this Emperour came with a Christian Knight into a Church of Aegypt, and it was on a Saturday after Whitsunday, when the Bishop gaue Orders, and hee beheld the seruice, and asked of the Knight what folke those should be that stood before the Bishop, and the Knight said they should be Priests: and hee said hee would no more be called King ne Emperour, but Priest, and he would haue the name of him that came first out of the Priests, and hee was called Iohn, and so haue all the

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Emperours since bene called Prester Iohn. In this land are many Christian men, of good faith and good law, and they haue priests to sing service, and they receiue the sacrament, as men of Grece doe, and they say not otherwise, but as the Apostles said, as Saint Peter and Saint Thomas, and other Apostles, when they sung and said Pater noster, and the words with the which the Communion is sacred: we haue many additions of Popes that haue bene ordained, of which men of those countries know not.

Of a great Iland and kingdome called Taprobane.
Chap.C.



Toward the East side of Prester Iohns Land, is an Ile that men call Taprobane, and it is right good and fruitfull, and there is a great King and a rich, and he is obedient vnto Prester Iohn, and the King is alway made by election. In this Ile are two winters and two Summers, and they reape corne twice in the yere, and gardens flourish at all times in the yere. There dwelleth good people and reasonable, and many Christian men among them are full rich, and the water betweene the side of Prester Iohn: and this Ile is not very deepe, for men may see the ground in many places.

Of two other Iles, one is called Oriell, and the other Argete, where are many gold mines.

Chap.Cj

There are more Eastward two other Iles, the one is called Oriell, and the other Argete: of which, all the land is full of mines of gold and siluer. In those Iles may men see no Stars clere shining, but one Star that is called Canapos, and there men see not the Moone but in the last quarter. In that Ile is a great hill of gold that Pismires keepe, and they part the fine gold from other that is not fine, and the Pismires are as great as hounds, so that no man dare come there for dread.

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Dread of Pismires that would assay them, so that men cannot dig for the gold nor get thereof, but by subtiltie: and therfore when it is very hot, the pismires hide themselves in the earth from moone to none of the day, and then men of the country take Cammels and Dromedaries, and other beasts, and goe thether, and lade them with gold, and goe fast alway, or the pismires come out of the earth. And other times when it is not so hot, that the pismires hide them not, they take Mares that haue soles, and they lay vpon those mares two long vessels as it were two small barrells with the mouth vptwards and drie them thether and keepe their soles at home, and when the pismires see their vessels they leape thereto, for by kind they leaue no hole nor pit open, and anone they fill those vessels with gold and when the men thinke the vessels bee full, they take the soles, & bring them as nere as they dare, and then they whiny and the mares heare them, and anone they come to their soles, and so they take the gold: for these pismires will suffer beasts to come among them, but no men.

Of the darke country and hills, and rocks of stone,
nigh to Paradise. Chap. Cii.



Beyond the Isles of the land of Prester Iohn, and his Lordship of wildernesse, to goe right East, men shall finde nothing but hills, great rocks, and other darke land, where no man may see day or night as men of that Country say: and this wildernesse and darke land lasteth to Paradise terrestre, where Adam and Eue were set, but they were but a little while there, and that is toward the East, at the beginning of the Earth, but that is not our East that we call, where the Sun riseth, for when the Sunne riseth there, then it is midnight in our country, by reason of the roundnesse of the Earth: for our Lord made the earth all round in the middest of the firmament. Of Paradise can I not speake properly, for I haue not bene there, but that I haue heard, I shall tell you. Men say that Paradise terrestre is the highest land of all the world, and it is so high that it toucheth

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neere to the circle of the Moone, for it is so high that Noes flood might not come thereto, which couered all the Earth about.

A little of Paradise terrestre.

Chap. Ciiij.



His Paradise terrestre, is inclosed all about with a wall, and that wall is all couered with mosse, as it seemeth, that men may see no stone nor nothing else whereof it is, and in the highest place of Paradise in the middest of it is a Well, that casteth out the foure floods that runne through diuers Lands. The first flood is called Pison or Ganges, and that runneth through Inde: in that Riuer are many pzeious stones, and much Lignum Aloes, and grauell of gold. Another is called Nilus or Giron, and that runneth through Ethiopie and Aegypt. The third is called Tigree, and that runneth through Assyria and Armonye the great. And the fourth is called Euphrates that runneth through Armonye the lesse, and Persia: and men say that the sweet and fresh waters of the world take their spring of them. The first Riuer is called Pison, that is to say, gathering of many Riues together and falling into one, and some call it Ganges, of a king that was in Inde, that men call Gangeras, for it runneth through his land: and this riuer is in some places cleane, and in some places troubled, in some place hot, in some place cold. The second riuer is called Nilus or Giron, for it is euer troubled, for Giron is to say, trouble. The third riuer is called Tigree, that is to say, fast running, for it runneth faster then any of the other, named so of a beast that men call a Tigre, for hee runneth fast. The fourth riuer is called Euphrates, that is to say, well bearing, for there groweth many good things vpon that riuer. And ye shall vnderstand that no man liuing may goe vnto that Paradise, for by land he may not goe for wilde beasts which are in the wildernesse, & for hills and rockes, which no man may passe: Neither by those Riues may any man passe, for they come with so great course, and so great waues that no ship may saile against them. Pa-

of Sir Iohn Mandeuile, Knight.

my great Lords haue assayed many times to goe by those i-
uers to Paradise, but they might not speed in their way, for
some dyed for wearinesse of rowing, some waxt blind, & some
deafe with noise of the waters, so no man may passe there but
thzough speciall grace of God. I can tell you no more of that
place, which I may speake of vpon mine owne sight.

How Prester Iohns land lyeth foot agaiue foot to
England. Chap. Ciiij.



Hese Isles of the land of Prester Iohn, they are vn-
der the earth to vs, and other Isles there are who
so would pursue them, for to compasse the earth,
hauing the grace of God to hold the way, he might
come right to the same Countreies that he were come of and
come from, and goe about the earth, but for that it asketh so
long time, and also there are so many perils to passe, that few
men assay to goe so, and yet it might bee done, for men come
from those Isles to other Isles, costing on the Lordship of Pre-
ster Iohn, which men call Cassoy, and that country is nere ly.
dayes iourney long, and more then fiftie of breadth, and this
Cassoy is the best land that is in those countreies, saue Cathay,
and if Merchants came thither, as commonly as they doe to
Cathay, it would be better then Cathay: for it is so thicke of
Citties & towncs that when a man goeth out of a Citie he seeth
another at each side: there is great plenty of spices and other
goods: the King of this Ile is rich and mightie, and he holdeth
his land of the great Caane, for that is one of the xij. Princes
that the great Caane hath vnder him, beside his owne Land.

The Voyages and Trauailes

Of the Kingdome of Ryboth. Chap. Cv.

From this Ile men goe to another Kingdome, that is called Ryboth, and that is also vnder the great Caene. This is a good countrys plenteous of corne wine, and other things: men of this land haue no houses, but they dwell in tents made of trees: And the principall Citie of the countrie is all black, made of black stones and white, and all the streets are paved with such stones, and in the Citie is no man so hardy to spill bloud of man ne beast, for worship of a Image that is worshipped there. In that Citie dwelleth the Pope of their Law, and they call him Lop:se: hee gluethe all dignities and benefices that fall to the Image: And men of religion, and men that haue Church livings in that country, are obedient to him as men here to the King. They haue a custome in this Countrie, that when a mans father is dead, whom they will do great worship vnto, they send after all his friends, religious Priests, and many other, and they beare the body to an hill with great ioy and mirth, and when it is there, the greatest Prelate smiteth off his head, and layeth it vpon a great plate of gold or siluer, and giueth it to his Son, and the Son taketh it, and giueth it to other of his friends singing and saying many Orisons, and then the priests and the religious men cut the flesh off the body, in peces, and say Orisons, and the birds of the countrie come thither, for they know well the custome, and they flye about them, as the Eagles & other birds that eate flesh, and the priests cast the peces vnto them, and they beare it away a little from thence, and then they eate it: and as the Priests were wont to sing, for soules, Subuenite sancti Dei, so those priests there sing with high voyce in their language, in this manner wise: See and behold how good and gracious a man this was, that the Angels of God come for to fetch him, and beare him into Paradise. And then thinketh the sonne of this father that hee is greatly worshipped when birdes haue eaten him, and when there are most plentie of birds, there is most worship

